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Verse 47 – Introduction:

प्रमाणान्तर-अनवष्टब्धं निरस्ताशेष-कार्यकारणात्मक-द्वैतप्रपञ्चं सत्य-ज्ञानानन्द-लक्षणम् आत्मानम् "तत्त्वमसि", "अहं ब्रह्मास्मि", इत्यादि-वाक्यं संशयित-मिथ्याज्ञान-अज्ञान-प्रध्वंस-मुखेन साक्षाद्परोक्षात् करतलन्यस्त-आमलकवत् प्रतिपादयत्येव इति असकृद्भिहितम्। तत्र केचिदाहुः — 'तत्त्वमस्यादि-वाक्यैः यथावस्थित-वस्तुयाथात्म्य-अन्वाख्याननिष्ठैः, न यथोक्तोऽर्थः प्रतिपत्तुं शक्यते, अभिधा-श्रुतित्वात् तेषाम् । न हि लोकेऽभिधा-श्रुतेः प्रमाणान्तर-निरपेक्षायाः "नद्यास्तीरे फलानि सन्ति" इत्यादिकायाः प्रामाण्यमभ्युपगतम्। अतो नियोगमुखेनैव अभिधाश्रुतेः प्रामाण्यं युक्तं, प्रमाणान्तरनिरपेक्षत्वात् नियोगस्य । अस्य परिहारार्थम् अशोष-प्रत्यक्षादि-प्रमेयत्व-निराकरण-द्वारेण अतीन्द्रियार्थ-विषयत्वात् अभिघाश्रुतेः प्रामाण्यं सुप्तपुरुष-प्रबोधक-वाक्यस्येव वक्तव्यम् इत्ययम् आरम्भः।

pramāņāntarānavastabdham nirastāsesa-kāryakāraṇātmaka-dvaita-prapañcam satya-jñānānandalakṣaṇam ātmānam tat-tvam-asy-aham-brahmāsmītyādi-vākyam samsayita-mithyā-jñānājñānapradhvamsa-mukhena sākṣād-aparokṣāt-kara-talanyastāmalaka-vat pratipādayaty evety asakrd abhihitam, tatra kecid āhuḥ — tat-tvam-asy-ādivākyair yathāvasthita-vastu-yāthātmyānvākhyānanisthair na yathokto 'rthah pratipattum śakyate 'bhidhā-śrutitvāt teṣām. na hi loke 'bhidhā-śruteḥ pramāṇāntara-nirapekṣāyā nadyās tīre phalāni santīty-ādikāyāḥ prāmāṇyam abhyupagatam. ato niyoga-mukhenaivābhidhā-śruteḥ prāmāṇyaṃ yuktaṃ pramāṇāntara-nirapekṣatvān niyogasya. asya parihārārtham aśeṣapratyakṣādi-prameyatvanirākaraņa-dvāreņātindriyārtha-visayatvād abhidhāśruteh prāmānyam supta-puruṣa-prabodhakavākyasyeva vaktavyam ity ayam ārambhaḥ

It has been stated many times that sentences such as "That thou art" and "I am Brahman" establish directly and immediately, like an amalaka fruit in the palm of the hand, the Self which is real, consciousness, and bliss by its very nature, which is free from the entire world of duality consisting of objects as cause and effect, and which is not within the range of other pramanas, by destroying doubt, erroneous cognition, and ignorance. Here some raise an objection as follows: "It will not be possible to convey the abovementioned meaning by.....

.....sentences like "That thou art," which seek to convey the real nature of the object as it exists, since these sentences are existential. Indeed, it is known in our experience that existential sentences like "There are fruits [in the trees] on the river bank" are not accepted to be valid if they convey their meaning independently of another pramana. So it is proper to say that the validity of existential Sruti texts is only through injunctive texts [to which they are subservient], since an injunctive sentence is independent of another pramana." To answer this objection, it has to be said that existential Sruti texts, which deal with a subject matter not knowable through all these pramanas such as perception and which is, therefore, beyond these senses, have validity in the same way as a sentence which awakens a person from sleep has validity. So the following is commenced. [Introduction – Chapter 3 – Verse 47]

- Long sentence, long words, big Paragraph.
- Sureshvaracharya consolidates what he has established so far.
- Big objection by mimamsakas who also accept Veda as Pramanam in next verse.

a) Tat Tvam Asi – Aham Brahma Asmi iti Adhi Mahavakyam:

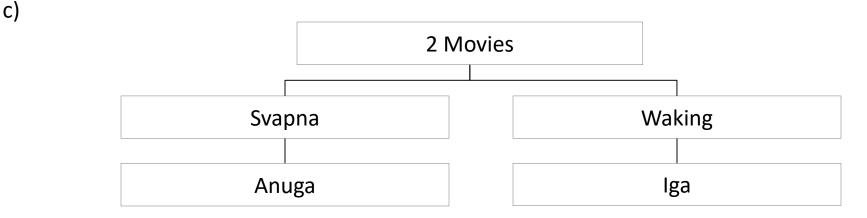
b) Pratipadayati Eva:

Definitely reveal a liberating fact as even when we are grasping the teaching.

Example:

- Just as dreamer wakes up and at the very waking shakes off all dream problems simultaneously at one go, not one by one.
- Dream falsified instantaneously.

- Mahavakya wakes us upto Paramartika order of reality reducing Pramatru, Pramana,
 Prameyam into lower order of reality.
- Not solving problem of world but converting it into lower order of reality.
- In waking up, dream disappears from perception, dream falsified.
- It is convertion of order of reality, real until I wake up.
- When I wake up content of dream not changed, order of reality changed.
- Wake up to Sakshi Svarupam, content of waking world not changed.
- Body old, diseases are there, has problems.
- Mahavakya changes order or reality called waking up to another order.
- Importance of world comes down, lower order like movie tragedy is entertainment.



Content of world we don't change, order changed.

d) Sakshat Aparokshataya:

- Directly, immediately, no time gap, waker understands I have no dreamers problems.
- I am Poorna Purusha not with Amputed organs.

e) Aham Poorna Sakshat Pratipadayati:

Directly reveals.

f) Karatala Nyasta Amalaka Vastu:

- Like Berry, Nellikai keep in hand, can feel through all sense organs, Rupa, Sparsha, Rasa, Gandha.
- No doubt is there, this is example to show immediacy and doubtlessness.
- Similarly Ayam Ananda Svarupa is clearly recognizable, cognizable.

g) Vakyam Pratipadayati iva Amalaka Vatu:

What type of knowledge?

h) Samshayati, Mithya Jnana, Ajane Pradvamsa Mukhena:

When knowledge is received, and understood, it destroys 3 things instantaneously.



- All 3 eliminated simultaneously.
- Hereafter when you say Aham Dukhi, remember verse 46.
- When chattering happens in mind what am I? what is my life? Successful, unsuccessful.
- I start my autobiography, I am miserable thought comes remember verse 46.

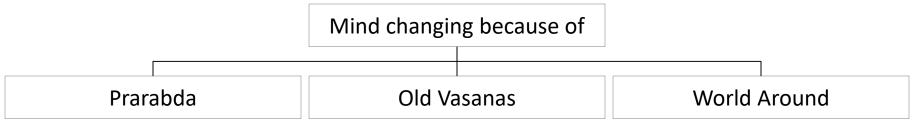
अहं दुःखी सुखी चेति येनायं प्रत्ययोऽध्रुवः। अवगत्यन्त आभाति स म आत्मेति वाक्यधीः॥ ४६॥

aham duḥkhī sukhī ceti yenāyam pratyayo 'dhruvaḥ avagaty-anta ābhāti sa ma ātmeti vākya-dhīḥ

That is my Self-that by which these impermanent mental states such as "I am miserable" and "I am happy" are revealed till the attainment of knowledge - such is the knowledge which arises from the sentence. [Chapter 3 – Verse 46]

- I am going through autobiographical negative thoughts.
- I refers to fluctuating mind, miserable now, wonderful earlier, it is part of changing material universe.
- Mind has:

Drishyatvam, Bautikatvam, Sagunatvam, Savikaratvam, Agama-Pahitvam.



- Because of fluctuations I Bimba Ananda Svarupa Atma am not able to reflect on the mind.
- Mind is thinking I am Dukhi.
- Let mind go through fluctuating negative thoughts.
- I am blessing fluctuating mind also.

Kaivalya Upanishad:

मय्येव सकलं जातं मिय सर्वं प्रतिष्ठितम् । मिय सर्वं लयं याति तद्भृह्याद्वयमस्म्यहम् ॥ १९॥ mayyeva sakalam jātam mayi sarvam pratiṣṭhitam | mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- All minds and born are born in me the pure consciousness.
- Body, mind has fluctuations, because of Prarabda Vasana.
- Nobody can stop.

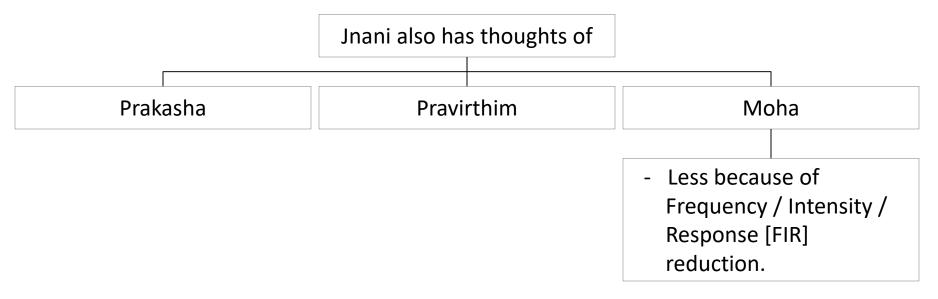
Gita:

श्रीभगवानुवाच । प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव । न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्कृति ॥ १४-२२॥

śrībhagavānuvāca
prakāśaṃ ca pravṛttiṃ ca
mōhamēva ca pāṇḍava |
ta dvēṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati || 14-22 |

The Blessed Lord said: Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 – Verse 22]

Even Gunateeta Jnani goes through fluctuations.



- All Vrittis will come but verse 46 must be remembered.
- Life has Nava Rasas, otherwise boring.
- When depression, negative thoughts come, Sakshi will take care of me, Parallel should come.
- No partial liberation.
- Mahavakya never gives misconception (Mithya Jnanam) Dukhi iti Misconception.
- It never gives ignorance (Ajnanam) or Samshayita Jnanam doubtful knowledge.

i) Pradvamsa Mukhena:

Mahavakyam destroys instantaneously three obstacles.

j) Iti Pratipadayanti:

- Reveals Sayananda Lakshanam Atmanam.
- Mahavakyam reveals to me the nonfluctuating consciousness Atma, not mind.

Reveals:

- Satyam Nature of pure existence.
- Jnanam Nature of pure consciousness.
- Ananda Nature of pure Happiness.
- Atma is not the nature of experiential happiness which is temporary Ananda of the mind, which is a reflection, comes and goes.
- Original Ananda not experiencable, it is myself.
- Mind becomes Anandi now and then.
- Anandi depends on Prarabda.
- Original Ananda not divided.
- Pratibimba Ananda is Shared Ananda.

k) Poornataya Pratyag Atma Ananda Lakshana Atmanam:

• In that Poorna Ananda, world is a movie, world is Mithya, Nirastha, Adhyastham, superimposition.

- Without seeing Mithyatvam of the world, and falsifying world, world can't be converted to a movie.
- Aham Satyam, Jagan Mithya must be ascertained simultaneously.

Revision Verse 47 – Introduction:

- With intention to introduce Purva Mimamsa Purva Pakshi, Sureshvaracharya consolidates his teaching in Verse 47.
- Mahavakya is greatest Pramanam, capable of giving liberating knowledge, unique Pramanam, functions as Pramanam, functions as final Pramanam destroying Pramata himself.
- Mahavakya falsifies Pramata, thereafter no Pramanam is relevant.
- Pramanam is meant for liberation, unique Pramanam removes all Pramanam includes itself after falsification of Pramata, no more Pramanam in my life.
- Pramatru, Pramanam, Prameyam Triputi falsified.

Brihadaranyaka Upanishad:

यत्र हि द्वैतमिव भवित तिदतर इतरं जिद्यति, तिदतर इतरं पश्यित, तिदतर इतरम् श्र्णोति, तिदतर इतरमिवदिति, तिदतर इतरम् मनुते, तिदतर इतरं विजानिति; यत्र वा अस्य सर्वमात्माइवाभूतत्केन कं जिद्येत्, तत्केन कं पश्येत्, तत्केन कं शृणुयत्, तत्केन कमिवदेत्, तत्केन कं मन्वीत, तत्केन कं विजानीयात्? येनेदम् सर्वं विजानिति, तं केन विजानीयात्? विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥ yatra hi dvaitamiva bhavati taditara itaram jighrati, taditara itaram paśyati, taditara itaram śrnoti, taditara itaramabhivadati, taditara itaram manute, taditara itaram vijānāti; yatra vā asya sarvamātmāivābhūttatkena kam jighret, tatkena kam paśyet, tatkena kam śrnuyat, tatkena kamabhivadet, tatkena kam manvīta, tatkena kam vijānīyāt? yenedam sarvam vijānāti, tam kena vijānīyāt? vijñātāram are kena vijānīyāditi | | 14 | |

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [II - IV - 14]

- I remain as Apramata Sakshi in cozy comfortable binary format Mahavakyam is greatest statement in cosmos according to Advaitin.
- Before refuting consolidating his stand.
- Main sentence: "Vakyam Atmanam Pratipadayati Eva".
- Mahavakyam does reveal turiya Atmanam.
- Therefore Mahavakyam is Pramanam.

Definition of Pramanam:

- That which reveals something not known through any other Pramanam.
- Anadigata, Abadita, Asandigda Vastu Vishaya Jnana Janakam Pramanam.
- Does reveal unique Sakshi Atma.
- Whatever reveals is a Pramanam.
- Mahavakya reveals therefore it enjoys a Pramanam status.
- What type of Atma it reveals?

k) Pranantara Narashabdam:

- Atma not accessible to any other Pramanams other than Mahavakyam.
- Anadigata Vishayam iti Arthaha.

I) Nirastha Asesha Karana Karya Atmaka Dvaita Prapancham:

Atma which is free from Dvaita Prapancham is revealed by Mahavakyam.

Mandukya Upanishad:

- Prapancha Upashamam, Turiyam is free from all Karyam and Karanam.
- Karyam = Effect.
- Karanam = Cause.
- Turiya Atma = Karya Karana Vilakshana.
- Desha, Kala, Ateeta Turiyam.
- When I say I am Turiyam, free from Dvaita Prapancha, there is no mystic state in which I alone will be there without experiencing dualistic universe.
- In waking state, I understand myself to be free from perceived universe.
- Perceiving universe, I say, I am free from perceived universe.
- How do I say so?
- Because of my understanding, perceived universe is of a lower order of reality.
- I am of a higher order of reality.
- Perceiving world, I say, world is as good as not there.

- I am Advaitam not in Samadhi.
- I am Advaitam, Trishu api Kaleshu, even now, in the past, in the future.
- Advaitam available in Jagrat Avasta itself.
- Sureshvaracharya says :

Mahavakya produces Advaita Jnanam at time of Sravanam.

- Don't have to go to higher state if I understand that perceived universe is of a lower order of reality.
- Nondual I, is called Nirastha Asesha Karya Karana Atmaka Dvaita Prapancham :
 Wonderful Bahurrihi Samasa.
- Nirastha Prapancha Yasmat Saha Atmanam.

Taittriya Upanishad:

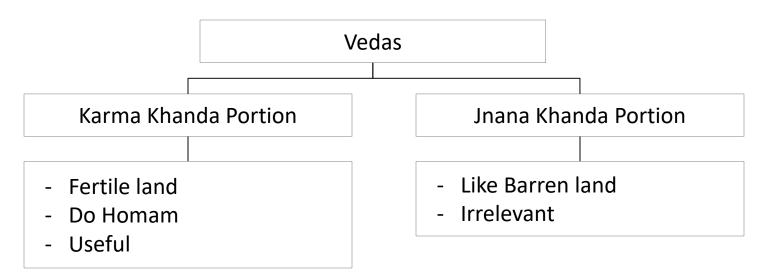
I am Satyam Jnanam Anantham.

Sureshvaracharya modifies here:

- Instead of Anantha, he says Satyam, Jnanam Ananda Atmanam.
- Only when I say I am Ananda, people will come to class.
- I am sweet self.
- This Vakya Pratipadayati (Reveals) Eva.
- By giving knowledge.



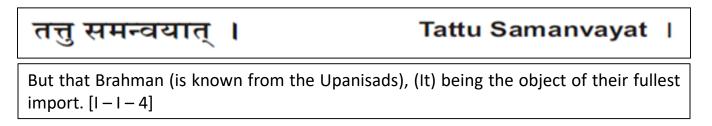
- Liberated person free from 3.
- Mahavakya gives Jnanam without self ignorance + self misconception + self doubt.
- Sureshvaracharya is confident because it has worked for him.
- Mahavakya destroys 3 obstacles, gives Sakshat Direct knowledge Aparoksha Jnanam during Sravanam, realisation during Sravanam itself in the form of clear understanding, not in the form of mystic experience in Samadhi.
- Mahavakya gives direct knowledge like Kartala Nyasta Amalakavatu like berry Amalaka in hand.
- Asakrutu Abhihitam said repeatedly.
- Mimamsaka Ekadesi challenges.
- Mahavakya not a Pramanam, gives no knowledge, not a noun itself, how can it be adjective give liberating knowledge?



Repeatedly I have taught says Sureshvaracharya.

m) Sravanantarya Nirapekshaya.

Shankara in Brahma Sutra 4th sutra refutes Purva Pakshi in Tattu Samanvayath.



Tu:

Refutes Purva Pakshi.

Veda Statements

Siddha Bodhaka Vakyam (SBV)

- Apramanam
- Statement of facts
- There is Gangotri, 10,000 ft, snow covered.
- Existential fact.
- Not valid, statements like Tat Tvam Asi.
- Nature of thing as it is, Siddha.
- Anuvakyam.

Karya Bodhaka Vakyam (KBV)

- Karya Bodhaka Vakyam
- Pramanam
- Statement of commandments.
- Do Surya Namaskara.
- Take bath
- Worship
- Imperative moods, not present tense verb.
- Satyam Vada
- Sandhya Vandanam not known through other Pramanams.
- Useful
- Four conditions of Pramana Vakyam discussed in Chapter 3 Verse 35, 36, 37, 38.

Vyapti:

Mahavakyam Apramanam, Siddhabodhatvat, statement of facts.

Logic:

- That which produces, generates knowledge is Pramanam.
- Prama Janakam Pramanam.

- Knowledge of Ganyotri is Pratyaksham.
- Person transforms knowledge through words.
- Words are carriers of knowledge, not generators of knowledge, have no power to produce knowledge, Anuvada Vakyam, Pratyaksha Jnana Janya Anuvada Vakyam.
- Restating knowledge gathered by Pratyaksha, no new knowledge generated.

Pramanam:

- Anadigata, Abadita, Asandigda Jnana Janyakam Pramanam.
- Pramanam reveals what can't be revealed by other sources.
- Pramanam is source, generator of knowledge.
- Pratyaksha Jnanam of coldness felt in Gangotri is restated by Siddha Bodhaka Vakyam (SBV), Anuvada.

Example:

- Nadyaha Teera Phalani Santi on the Banks of the river, coconuts have fallen.
- Not Pramana Vakyam, Pratyaksham, Anuvada, restatement of what is seen.
- Anuvada Vakyam is transporter, carrier of knowledge not producer of knowledge.
- General knowledge Vyapti, apply to Mahavakyam.
- Mahavakyam Tat Tvam Asi, Aham Brahma Asi are Siddha Bodhaka Vakyam (SBV),
 Apramanam, Anuvada, restatements.

n) Loke:

- In the world.
- Abhida Srutehe Pramanantara Nirapeksha All Siddha Bodhaka Vakyam which are not supported by another Pratyaksha Pramanam, have to get validity.

Pramanyam Na Abhyupagatham:

• Pramanams don't give valid knowledge.

Example:

- Without children can't talk of labour pains.
- Mahavakyam valid only if knowledge revalidated in Samadhi direct experience.
- Purva Mimamsaka accepts Veda as Pramanam.
- We say entire Veda is Pramanam.

Purva Pakshi:

- All Karya Bodhaka Vakyams are Pramanam.
- To make Siddha Bodhaka Vakyams as Pramanam add Upasita, verb, Karma, then Siddha Bodhaka Vakyams converted to Karya Bodhaka Vakyams, injunction, commandment, to do Sadhana, Dhyanam.
- Samsara fades in intense meditation, gives liberation in future.
- Dhyana Kriya Bodhaka Vakyam Pramanam, Vidhi Vakyam.

Revision – Verse 47 Introduction:

- Statement revealing fact not a Pramanam.
- Tat Tvam Asi does not perform action.
- Anadigata Apoorvata Dosha in Mahavakyam status of Pramanams.
- It should not be available for other Pramanams.
- Nadya Steera Phalani Santi Apramanam, Siddha Bodhaka Vakyam.
- Receiver and speaker should not be blind.
- If blind, can't talk or understand.
- Mimamsakas can't reject Vedanta totally as they take it as Pramanam for Karma Khanda.
- Can't spit / Swallow, hence manipulate Mahavakyam.

Karya Bodhaka Vakyam	Convert Siddha Bodhaka Vakyam
Pramanam	to Karya Bodhaka Vakyam by
- Tamanam	adding Upasita - verb

Purva Pakshi:

- Example : I am very thirsty
 - There is water in the corner.
 - Hidden message : Go drink water to quench thirst.
 - Commandment implied.
- Supply implied commandment to Mahavakyam "Iti Upasita".

Purva Pakshi:

Not new in Upanishads.

Brihadaranyaka Upanishad:

तद्धेदं तहर्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत, असौनामायमिदंरूप इति; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियते, असौनामायमिदंरूप इति; स एष इह प्रविष्ट आ नखाग्रेभ्यः, यथा क्षुरः क्षुरधानेऽविहतः स्यात्, विश्वम्भरो वा विश्वम्भरकुलाये; तं न पश्यन्ति । अकृत्स्नो हि सः, प्राणन्नेव प्राणो नाम भवति, वदन् वाक्, पश्यंश्चक्षुः, शृण्वन् श्रोत्रम्, मन्वानो मनः; तान्यस्यैतानि कर्मनामान्येव । स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो हयेषोऽत एकैकन भवति; आत्मेत्येवोपासीत, अत्र हयेते सर्व एकम् भवन्ति । तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन हयेतत्सर्वं वेद । यथा ह वै पदेनानुविन्देदेवम्; कीर्तिं श्लोकं विन्दते य एवं वेद ॥ ७ ॥

taddhedam tarhyavyākṛtamāsīt, tannāmarūpābhyāmeva vyākriyata, asaunāmāyamidamrūpa iti; tadidamapyetarhi nāmarūpābhyāmeva vyākriyate, asaunāmāyamidamrūpa iti; sa eṣa iha praviṣṭa ā nakhāgrebhyaḥ, yathā kṣuraḥ kṣuradhāne'vahitaḥ syāt, viśvambharo vā viśvambharakulāye; tam na paśyanti | akṛtsno hi saḥ, prāṇanneva prāṇo nāma bhavati, vadan vāk, paśyamścakṣuḥ, śṛṇvan śrotram, manvāno manaḥ; tānyasyaitāni karmanāmānyeva | sa yo'ta ekaikamupāste na sa veda, akṛtsno hyeṣo'ta ekaikena bhavati; ātmetyevopāsīta, atra hyete sarva ekam bhavanti | tadetatpadanīyamasya sarvasya yadayamātmā, anena hyetatsarvaṃ veda | yathā ha vai padenānuvindedevam; kīrtiṃ ślokaṃ vindate ya evaṃ veda | 7 ||

This (universe) was then undifferentiated. It differentiated only into name and form—it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form—it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails—as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [I – IV – 7]

- Atma eva Upasita.
- Import that Upasana and add here.
- Meditate "Aham Brahma Asmi", Atma va aree Drishtavyaha, Mantavyaha Nididhisativyaha.

Brihadaranyaka Upanishad:

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्त कामाय पतिः प्रियो भवति। अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु प्रिया भवति। न घा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे विश्वस्य कामाय विश्वं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति। अरे पश्चनां कामाय पशवः प्रिया भवन्ति, आत्मनस्त पशवः प्रिया भवन्ति। कामाय ब्रह्म वियं भवति, आत्मनस्तु कामाय ब्रह्म त्रियं भवति। न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्त कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः विया भवन्ति। न वा अरै देवानां कामाय देवाः विया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति। षा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु वेदाः प्रिया भवन्ति। भतानि वियाणि भचन्ति, आत्मनस्तु कामाय भृतानि प्रियाणि भवन्ति । न घा अरे सर्वस्य कामाय सर्वे प्रियं भवति, आत्मनस्तु कामाय सर्वे प्रियं भवति। आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्या-सितव्यो मैत्रेयि: आत्मनि खल्बरे दूष्टे श्रुते मते विश्वात द्वं सर्वं विदितम् ॥५॥

sa hoväca na vä are patyuù kämäya patiù priyo bhavaty ätmanastu kämäya patiù priyo bhavati na vä are jäyäyai kämäya jäyä priyä bhavaty ätmanastu kämäya jäyä priyä bhavati na vä are puträíäò kämäya puträù priyä bhavanty ätmanastu kämäya puträù priyä bhavanti na vä are vittasya kämäya vittaò priyaò bhavaty ätmanastu kämäya vittaò priyaò bhavati na vä are paàünäó kämäya paàavaù priyä bhavanti ätmanastu kämäya paàavaù priyä bhavanti na vä are brahmaíaù kämäya brahma priyaò bhavaty ätmanastu kämäya brahma priyaò bhavati na vä are käatrasya kämäya käatraò priyaò bhavaty ätmanastu kämäya kàatraò priyaò bhavati na vä are lokänäò kämäya lokäù priyä bhavanty ätmanastu kämäya lokäù priyä bhavanti na vä are devänäò kämäya deväù priyä bhavanty ätmanastu kämäya deväù priyä bhavanti na vä are vedänäó kämäya vedäù priyä bhavanty ätmanastu kämäya vedäù priyä bhavanti na vä are bhütänäò kämäya bhütäni priyäíi bhavanty ätmanastu kämäya bhütäni priyäíi bhavanti na vä are sarvasya kämäya sarvaò priyaò bhavaty ätmanastu kämäya sarvaò priyaò bhavaty ätmä vä are draáúavyaù àrotavyo mantavyo nididhyäsitavyo maitreyy ätmani khalvare dýjáúe àrute mate vijñäta idaó sarvaò viditaò || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV - 5]

• Tavya – means it should be meditated upon.

Upasita	Upasitavyaha
- Active voice meditate on Atma.	Passive voiceAtma should be meditated upon.

Aham Brahma Asmi iti Upasitavyaha, in future one day Moksha.

o) Ataha:

- Therefore, Siddha Bodhaka Vakyam not Pramanam, Mahavakyam is Siddha Bodhaka Vakyam.
- Hence Mahavakyam not Pramanam.

p) Niyoga:

- Pramanam only if Vakyam converted into Sadhana, commandment.
- Swamijis approach for special advice Sadhana by students must note that there is nothing to do.
- Seekers want action for Moksha to come near.
- Moksha need not be brought, it is Svarupam.
- Moksha need not be hastened.

q) Yoga Mukhena Eva:

Purva Pakshi:

- Only by commandment, by Samadhi process, mind melts like iceberg and perishes one day and you are liberated.
- Samadhi hastens Manonasha, I should become Mukta.
- Mystic or regular Sadhana prescribed to attain Moksha.

Mimamsaka:

By giving commandment Yoga Mukhena – how?

r) Iti Upasita – Niyoga Abhida Srutehe Pramanyam Uktam:

 Mahavakyam gets validity and utility by adding verb – iti Upasita – by Meditating – what is reason?

s) Niyogasya Pramanantara Nirapekshatvat:

• Commandment does not depend upon other Pramanams.

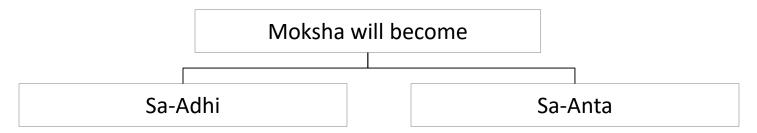
- Fresh action prescribed, not known through other Pramanams.
- Upto this is Purva Pakshi.

Sureshvaracharya Negates:

- Asya Parihartham... Supta Purusha Bodhaka.
- Shankara discusses this in Tattu Samanvayat.
- Prabhakara, Bashta, Vedanta Ekadesi, Vrittikara Matams negated.
- Sureshvaracharya sums up that discussion here.
- One more point from Tattu Samanvayat Abyupethya Vada.
- Assume Mahavakya not Pramanam by Upasita Addition, convert it into Karya Bodhaka Vakyam, Manasa Karma.
- Seeker practices Mahavakya Upasana for several years and gets Moksha, Upasana Phalam, Karma Phalam, is Anityam.
- Liberation one day will go away some day.
- Anityam has beginning and end.
- Glory of Moksha is said to be eternal, Nitya Phalam.
- Uniqueness of Moksha will go away.

Mandukya Upanishad:

 Anade Anta Vatvancha Mokshasyena Bavishyati Anta Chena Adhi Aha Mokshayanna Bavishyati.



- Another Anitya Karma Phalam.
- Moksha not unique.
- Why separate Vedanta Jnana Khanda from Karma Khanda?

Jnana Khanda	Karma Khanda
Nitya Phalam	Anitya Phalam

- Differentiation becomes meaningless if Mahavakyam is matter of meditation.
- All of us must clearly note :

Mahavakyam is not matter of meditation to attain Moksha later but statement to be understood and claim Moksha as an eternal unchanging fact.

- Person does Nididhyasanam not for attaining Moksha but to drop expectation of Moksha.
- We have been expecting Moksha eternally during Karma Yoga, Upasana Yoga.
- Drop orientation Vasana, Viparita Bavana to be developed, I should become Jnani,
 Mukta to be dropped.

- Understanding Mhavakyam is I am eternally Muktaha.
- Purva Mimamsa converts Siddha Bodhaka Vakyam into meditation which produces Moksha in future.
- Anitya Moksha is not Moksha.
- If Moksha result of Upasana, it will be like Svarga, it will come later and end also.

Gita:

ते तं भुक्तवा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति । एवं त्रयीधर्ममनुप्रपन्नाः गतागतं कामकामा लभन्ते ॥ ९-२१॥

tē tam bhuktvā svargalōkam viśālam kṣīṇē puṇyē martyalōkam viśanti | ēvam trayīdharmamanuprapannā gatāgatam kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

This is one argument by Gaudapadacharya in Mandukya.

Sureshvaracharya attacks Purva Pakshi View:

Purva Pakshi:

• Any Siddha Bodhaka Vakya is Apramanam like Nadya stire Phalani santi.

Sureshvaracharya:

- Siddha Bodhaka Vakyam Apramanam only if it is Paurusheya Laukika Vakyam.
- Siddha Bodhaka Vakyam coming from common man is Siddha Bodhaka Vakyam, dependent on another Pratyaksha Pramanam.

• Example :

- Earthquake in Indonesia.
- Siddha Bodhaka Vakyam depends on Pratyaksha, using instrument.
- Scientists do experiments, and prove facts.
- Such law can't be applied in the case of Mahavakyam Apaurusheya Veda Pramanam.

Purva Pakshi + Vedantin Agrees:

- Svarga Asti, Vyavaharika Satyam, not imagination, all Lokas Vyavaharika Satyam.
- Doing ritual, go to eternal Svarga get Moksha is Purva Pakshi view.

Sureshvaracharya:

• How do you know there is Syerge? Fact from Voda

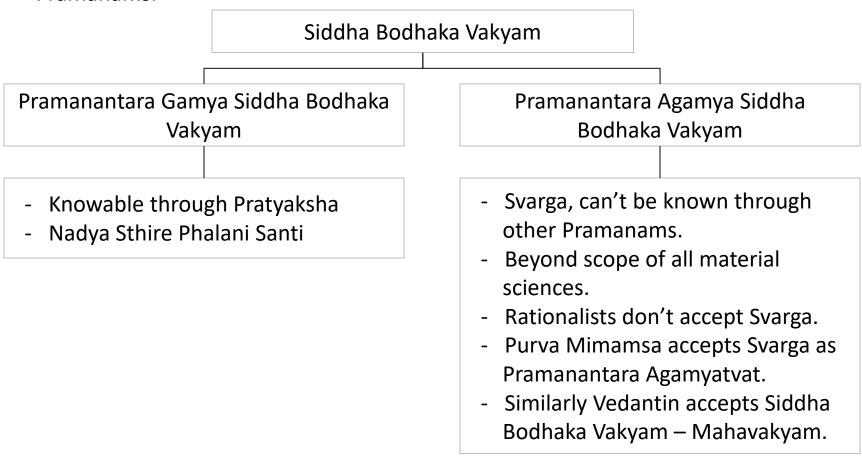
How do you know there is Svarga? Fact from Veda

Katho Upanishad:

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तं दुर्दर्श गृढमनुप्रविष्टं गुहाहितं गह्नरेष्ठं पुराणम् । Tam dr-darsam gudam-anupravistam guhahitam gahvarestham puranam, अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ १२॥ Adhyatma-yoga-dhigamena devam matva dhiro harsa-sokau jahati ॥ 12॥
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"The wise sage, renounces joy and sorrow by means of meditation on the inner Self, recognises the Ancient, who is difficult to be seen, is hidden in the cave of the heart, dwells in the abyss, is lodged in the intelligence and seated amidst miserable surroundings indeed." [I - II - 12] 2279

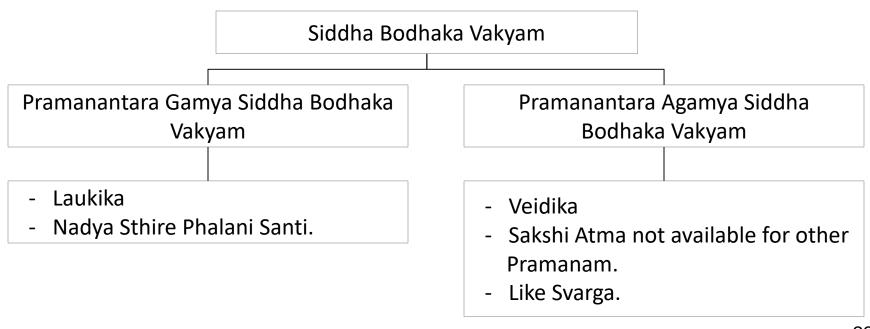
- Svarga = Siddha Bodhaka Vakyam reveals existence of Svarga.
- Is it Pramanam or Apramanam?
- If Apramanam then no Svarga, no Moksha.
- If Pramanam, it is similar to Vedantins view, reveals something not available for other Pramanams.



Veidica Siddha Bodhaka Vakyam:

• Agnihi Himasya Bheshajam – In winter, fire is remedy for cold.

- Known by Pratyaksham also.
- It is Apramanam, restating known, Anuvada.
- Punyam, Papam, Lokas revealed only by Vedas.
- Christianity and Purva Mimamsa talk of eternal heaven.
- That I am existing, veda need not reveal.
- Brahmatvam status is a fact not accomplished through meditation.
- Understood through Mahavakyam.
- If meditation is Analysis and understanding ok, not Samadhi or Japa of Aham Brahma Asmi.
- Abhida Srutehe Atindriyartha Vishaya pramanyam Vaktavyam.



How to show Sakshi is suprasensuous Ateindriya Vishayam?

Pratyaksiddhi Pramanena Nirakara Dwarena:

- By negating idea that Atma is Available for other Pramanam, double negation.
- Atma not available for other Pramanam.
- Mahavakyam is revealing new fact.
- Waking to my own Sakshi nature, it is a wake up call.

Supta Purusha Prabhoda Vakyasya Eva:

Like waking up sleeping person.

Katho Upanishad:

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत । क्षुरस्य धारा निश्चिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥१४॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti II 14 II

Arise, awake; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I - III - 14]

- Unique Vakyam like Tat Tvam Asi with Achintya, extraordinary power.
- Chapter 3 Verse 105 and 106 will elaborate on this subject.

Who is Supta Purusha?

Sleeper, who has withdrawn from Jagrat Avastha, could be Teijasa – dreamer or Pragya
 deep sleeper, not Vishwa.

- He is separated from Jagrat Vyavahara, not part of Jagrat Avastha, not Jagrat Pramata, Pramanam, Prameyam.
- Supta Purusha does not participate as Pramata by using Jagrat Pramanam or is he Prameyam, object of Jagrat Avastha.
- He will become Prameyam if used by others, and if he is utilizer, he is Pramata.
- Supta Purusha is Jagrat Vyavahara Ateeta.
- Supta Purusha can't be accessed in Jagrat and he can't access Jagrat Avastha.
- How can we have wake up call, Which is Jagrat Avastha Vyavahara Vakyam.
- Like = Krishna Get up.
- How can Pramana Vakyam in Jagrat reach Jagrat Pramana Ateeta Supta Purusha?
- It is supposed to function within range and scope of Jagrat Avastha.
- Not logically possible, but reaches Supta Purusha and removes Nidra.
- Similarly Mahavakya peculiarly functions and reaches Sakshi and removes spiritual Adhyatmika Nidra.

Jagrat Laukika Vakyam	Jagrat Veidica Mahavakyam
Removes Supta Purusha Nidra	Removes Sakshi Purusha Nidra

Revision – Verse 47

- Asya Parihartham...
- Advaita Vedantin looks at Mahavakyam as the most important Vakyam in Upanishad.
- Chapter 2 and Chapter 3 of Naishkarmya Siddhi deal with Mahavakya Analysis.
- Purva Mimamsa accepts Veda as Apaurusheya Pramanam but does not accept Mahavakyam as Pramanam.

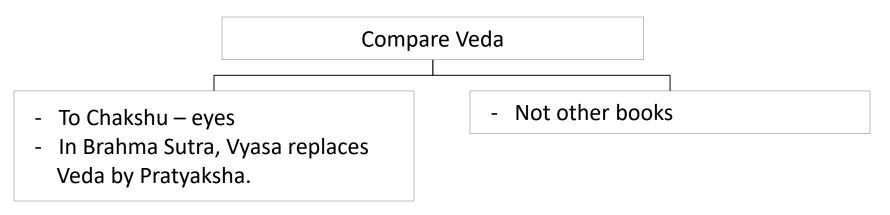
Objection:

- Any Vakyam revealing fact does not reveal because speaker must have known using Pratyaksha Pramanam.
- Shabda not producer of knowledge but carrier of knowledge gathered through Pratyaksha.

Sureshvaracharya:

- Argument good in Laukika Shabda not when using words from Vedas.
- Laukika Shabda not producer of knowledge but only carrier of knowledge.
- Physics books destroyed, no problem, knowledge can be gathered again.
- Veidika Siddha Bodhaka Vakyam Pramanam, not known from other Pramanam including scientific experimentation.
- In Veda Purva Bhaga, Para Loka, Punyam, Papam knowable only by Veidika Shabdam, they are not carrying information discovered through scientific methods.
- Fresh new facts, Alaukika Shabda, Apurusheya Shabda

- Veda = Pratyakshena Anumityatva.
- Just as every sense organ reveals something not known through other sense organs,
 Veda like 6th sense organ.
- Veda not a book like Physics or chemistry book written by human beings even though
 Veda is in the form of a book.



- Veda is Svata Pramanam, independently valid.
- Mahavakyam reveals something not revealed by any other instrument.

Karma Khanda:

- Rituals lead to Svarga, Punyam, Svarga is known from Veda only.
- Veidika Siddha Bodhaka Vakyam not known through other Pramanams.

Purva Pakshi - Vyapti:

- Yatra Yatra Siddhatvam tatra tatra pramantara gamyatvam.
- Whatever Siddha Bodhaka Vakyam is revealing a fact, it is revealed through other Pramanams – like Pratyaksham.

This Vyapti not accepted.

Exception:

- Svarga Bodhaka Vakyam is Siddha Bodhaka Vakyam, but still Svarga can't be known through other Pramanam.
- Similarly Jivatma / Paramatma Aikyam Bodhaka Vakyam, Mahavakyam is Siddha Bodhaka Vakyam not Pramanantara Gamyam.

Purva Pakshi Anumana:

Mahavakya Apramanam Pramanantara Gamyatvat, Siddha Bodhaka Vakyavatu.

Example:

- Nadya Sthire Phalani Santi.
- Dosha = Svarga Vyabichara w.r.t. Heaven your rule not applicable.
- 1st objection refuted by Sureshvaracharaya by giving example of Heaven.
- 2nd Objection, not here, but in Brahma Sutra Chapter 1 Sutra 4.

तत्तु समन्वयात् । Tattu Samanvayat । But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I-I-4]

Purva Pakshi:

Svarga Vakyam Pramanam – Siddha Bodhaka Vakyam.

Objection:

- Even if Svarga is Pramana Vakyam, it is not useful Vakyam.
- Vakyam by itself useless, has no purpose of its own.
- Knowing Svarga gives no benefit.
- What happens to my knee problem?
- "Prayojana Abavat", Siddha Bodhaka Vakyam Tatparyam Nasti, Artha Vada Vakyam.
- Useful only if connected to ritual, Sadhana.
- When I do ritual, reach heaven, get benefit of Moksha.
- Siddha Bodhaka Vakyam must be connected to Karya Bodhaka Vakyam, otherwise no use.

Example:

- Water knowledge not useful Siddha Bodhaka Vakyam.
- Drinking water Karya Bodhaka Vakyam can quench thirst.
- Mahavakyam may reveal a great fact, knowing no use.
- Do something to tap benefit of Jnanam.
- Amnayasya Kriyartatvat Anartakyam Athadarthanam.
- Any knowledge no use, should be followed by Sadhana by which I realise, actualize
 the fact and tap the benefit.
- Aham Brahma Asmi, fact, realise by Upasana, meditation.

- Action produces result, knowledge does not produce result.
- Pure science no use, applied science useful.
- Aham Brahma Asmi useless, Upasana makes Moksha a reality.

Shankara:

 Knowledge can't give benefit, it should be followed by action is a general rule, applicable in most of the cases.

• Example:

- i. Knowing how to cook no use Cook + Eat.
- ii. Knowing how to use treadmill no use Must walk
- iii. Class no use Meditate
- Every rule has exception.
- When problem is caused by ignorance, knowledge itself is capable of removing ignorance.
- Knowledge will be an end in itself, will not require an iota of Sadhana.
- Upto gaining knowledge, require Sadhana.
- Mahavakya Vichara itself is a Sadhana, it produces knowledge, knowledge removes ignorance.
- When ignorance causes problems, its removal gives benefit.

Example:

 Doctor says there is Benign innocent tumour in the body, I have to get Biopsy – cancer fears.

- When problem is caused by ignorance, knowledge need not be followed by any action at all.
- Vedantic meditation not to attain Moksha but to remove orientation that I have to get Moksha.
- Mahavakya gives fulfillment directly.
- Aamnayasya Kriyatatvat applicable w.r.t. Svarga.
- There knowledge will not give benefit.
- Here it is self knowledge, subjective knowledge, not objective knowledge.
- I was, I am, I ever will be free.
- This understanding itself is an end in itself.
- Other than understanding, nothing else required.
- Mahavakyam is Pramanam, gives knowledge, understanding is an end in itself.



- Until you feel you are free, keep listening.
- Meditate to say nothing else is to be alone to claim my freedom.
- Knee joint pain lower order, Mithya experiencable, not real.
- Aham Atma Satyam, Jagan Mithya.

- See Vyavahara as inevitable Mithya, not connected to me Satyam.
- Aham Satyam, knee pain Mithya iti Dhyanam Kuryat.
- Repeat Sravanam, no meditation required.
- 2nd objection in Brahma Sutra, here only 1st objection.
- Abhida Sruteye Pramanyam.
- Mahavakya is Pramanam Supta Purusha Bhodena Vakhyavatu.
- Elaborated in Chapter 3 Verse 105 and 106.
- Statement wakes up a person in a mysterious manner.
- Iti Arambaha: Now the sloka.

Verse 47 & 48:

नित्यावगतिरूपत्वात् अन्यमानानपेक्षणात् । शब्दादिगुणहीनत्वात् संशयानवतारतः ॥ ४७ ॥ तृष्णानिष्ठीवनैर्नात्मा प्रत्यक्षाद्येः प्रमीयते । प्रत्यगात्मत्वहेतोश्च स्वार्थत्वात् अप्रमेयतः ॥ ४८ ॥ nityāvagati-rūpatvād anya-mānānapekṣaṇāt śabdādi-guṇa-hinatvāt saṃśayānavatārataḥ tṛṣṇā-niṣṭhīvanair nātmā pratyakṣādyaiḥ pramiyate pratyagātmatva-hetoś ca svārthatvād aprameyataḥ

Since the Self is of the nature of eternal consciousness, since it is not dependent on another pramana, since it is devoid of qualities such as sound, since its nature is such that there cannot be any doubt about it, since it is inward, since it is an end in itself, and since it is not an object of knowledge, it cannot be known through perception, etc., which function impelled by worldly desires. [Chapter 3 – Verse 47 & 48]

a) Nadya Sthire Phalani Santi:

- Statement is restating a fact seen by Pratyaksha Pramana.
- Newspaper reports events available for Pratyaksha.
- Atma is not available for any other Pramanam for objectification. Why?
- Atma: Aprameya, Sarva Pramana Agocharam, not objectifiable by any instrument of knowledge.

1st Argument - Reason:

- All Pramanams dealing with Jada, Achetana Padartha, matter.
- Body, mind, universe = Matter.
- Science deals with matter alone, Anatma.
- I Atma am nonmaterial consciousness principle.
- Chetana Atma can't be Vishaya of any Jada Pramanam.
- Example: Desk does not know another desk or a human being.
- Brahman, consciousness is ever available, does not exist as an event, not available as object of experience at a particular time.
- Fundamental fact must be clear otherwise will say :

I have understood Brahman, waiting for Anubhava.

- Many waiting and postponing Moksha.
- It is ever available non-material consciousness.

b) 2nd Reason:

Consciousness

- Not revealed by any instrument of knowledge.
- 1st Argument
- Cannot be revealed.

- Need not be revealed by any instrument of knowledge.
- Consciousness is always revealed as "I am a conscious being, a fact, self evident, always.
- As conscious being, consciousness is always available as I am.
- It need not be revealed.
- In Jagrat I am conscious being, experiencing external world with physical body.
- In Svapna, I am conscious being, experiencing internal world projected by subtle body

 mind.
- In Sushupti, I am conscious being when I am aware of the blankness and the mind is resolved, nothingness of Sushupti is revealed.
- I am ever revealed consciousness.

Dakshinamurthi Stotram:

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः । स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८॥

viśvam paśyati kāryakāranatayā svasvāmisambandhatah śiṣyacāryatayā tathaiva pitr putrādyātmanā bhedatah | svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitah tasmai śrī gurumūrtaye nama idam śrī dakṣināmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

- Body revealed by consciousness I don't need to prove myself.
- To use instrument, consciousness must be there, prover must be conscious being.

Lalita Sahasranama:

शिवप्रिया शिवपरा शिष्टेष्टा शिष्टपूजिता । अप्रमेया स्वप्रकाशा मनोवाचामगोचरा ॥ ८९॥

is the three parts of the basic manthra i.e. pancha

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Shivapriya shivapara shishteshta shishta-pujita

Moola kooda thraya kalebhara - She whose body is the three parts of the basic manthra i.e. pancha dasakshari manthra. [Verse 89]

c) 3rd Reason / Argument :

- Shabda Dhi Guna Hinatvat.
- Scientist can identify every entity by analyzing physical, chemical properties.

- Periodic table new element with new property located and added.
- Properties give identity to new objects.
- This is how we use Pramana.
- Brahman has no physical property.
- All properties belong to physical or chemical matter.
- Consciousness accommodates matter, but itself not matter.
- Space is elastic matter, with unique attribute.
- Consciousness reveals space accommodates space.
- By using any Pramana, you can't identify consciousness.
- Consciousness is free from Shabda, Sparsha, Rupa, Rasa, Gandha.
- If it can't be proved to be there, how can it exist.
- Consciousness is self evident, self revealed.
- Everything else proved because of which consciousness, it need not be proved.

Katho Upanishad:

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् । अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥१५॥ Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate II 15 II

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I - III - 15]

- With this Atma definition, use it to enjoy your glory.
- I am all pervading consciousness in which many bodies are present.
- Dosha: Body is decaying matter, appearing, disappearing matter in field of matter.
- Let me not give too much importance to body or mind.
- Let me enjoy Nava Rasa Natakam.
- I Sakshi am accommodator, am not affected the seen universe.
- You can enjoy remembering the Atma Lakshana mantras as your own Svarupa Mantras, then realisation is claimed.

Shabdadhi Guna Hinatvat:

- Getting up, we invoke 1st Atma which is ever free of the universe.
- Then invoke Pancha Anatma, it wont cause problems.
- With mind alone I can claim I am Brahman, ever free.
- Nothing wrong if mind comes again and again.
- Life is most fantastic Leela.
- Never curse life whatever problem may be in life.
- Sampoorana, Jagan eva Nandanam attitude can come if Mahavakyam is internalized.
- Otherwise, will write notes and say life is a problem.
- Shabdadi Gunatatvat is 3rd Argument.
- Swami enjoying truths revealed about self in these verses.

4th Argument: Very Powerful

d) Samshaya Anava Darataha:

- One can never doubt regarding existence of Atma.
- Samshaya Doubt.
- Anavartaha can never come why?
- Atma I = Conscious being whether I am attending class, reading notes, I will never doubt.
- Can doubt if Krishna has come to class or not.
- Enquiry not required if doubt Atma can never be doubted.
- No Pramana can function, without consciousness.
- Shastra has relevance because of Absence of doubt.

Doubt:

 If no doubt regarding Atma and no Atma Vichara is required, then why class? Why this text?

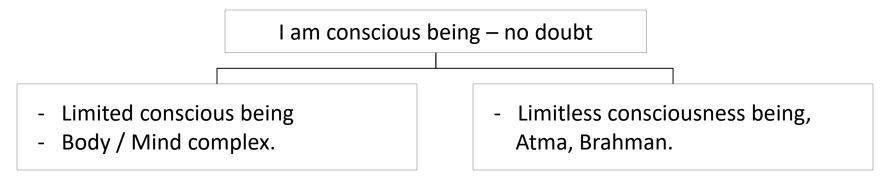
Remember:

That I am existent conscious being is not doubted.

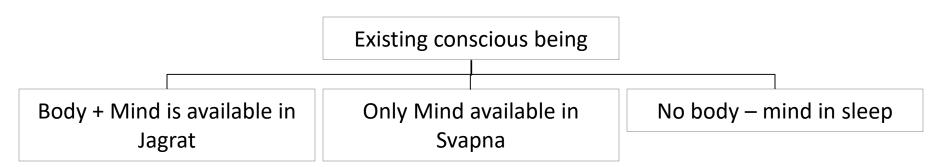
Being	Chit
Reveals Sat AspectAmness revealed	- Reveals consciousness aspect of I.

Doubt:

What type of conscious being Am I?



- Here alone is the confusion.
- Confusion because along with me existing conscious being, body, mind, universe is available.



- I conscious being am self evident.
- Body, mind appears and disappears.
- I commit big blunder.

Limitation of Body, Mind, Universe, Matter – Vishwa / Teijasa / Pragya I transfer to – me Pure Sat Chit being, nonmatter Turiyam

- Adhyasa
- Superimposition
- Enquiry is to knock off the transferred limitation, not to prove Atma, not to experience Atma, it is ever experienced.
- After saying I am, I should not add limiting Adjectives, man, woman, Brahmana, boss,
 62 years, miserable, dull.
- Remove all Adjectives of matter which I have transferred to myself.
- Retransferring them back to body mind complex is Nididhyasanam.

Upadesa Sahashri:

सिद्धादेवाहमित्यस्माद्युष्मद्धर्मो निषिध्यते । रङ्जवामिवाहिधीर्युत्तया तत्त्वमित्यादिशासनैः ॥ ४॥

Just as the idea of a snake is negated from a rope (in a rope-snake), so, everything of the nature of the non-self is negated from the eternally existing self implied by the word 'i', on the evidence of the Sruti's 'Thou art that' etc., in which the implied meanings of the words have been ascertained by reasoning (And the scripture). [Chapter 18 - Verse 4]

- New experience not my aim, negating transferred attribute, retransferring transferred attribute back to body mind complex and remaining as Ananda Sakshi is the aim.
- Mahavakyam is useful to be what I am.

Revision Verse 48:

Purva Pakshi:

- Yatra Yatra Siddha Bhodatvam, Tatra Tatra Pranantara Gamyatvam.
- Whenever statement talks about a fact, fact is known through Pratyaksha and other Pramanam.

Example:

- Nadya Stire Phalani Santi.
- In case of Laukika Vishaya, Paurusheya Vishayas, words reveal through other knowable Pramanam.
- When human beings talk, before uttering words, they have known through Pratyakshams.
- Words carry knowledge not generator of knowledge.
- Example: Water pipe, not producing water, carries water produced somewhere else.
- Shabda Pramanam only carries fact, not source, Pramanam.
- In case of Apaurusheya Vishayas words give knowledge which can't be given through other sources.
- Svarga, naraka, Punyam, Papam.
- Vedic words are producer of knowledge not carriers of knowledge.
- There is difference between Loukika Grantha and Veidika Grantha.

- Compare Vedic book not with Astronomy book but as 6th sense organ like eyes.
- What Veda reveals can never be contradicted, Validated by other Pramanas.
- Science can't confirm or contradict what eyes, ears reveal.
- Science can add Data to what is revealed by sense organs, accepts it 100%
- Whole world of knower, knowing and the object of knowing falls within the external world. So, it cannot fathom the inner reality of the self.
- Science works on Data, does not question Data received from sense organs.
- Science can't negate or verify data.
- Similarly entire Veda is like sense organ, reveals Apaurusheya Vishaya which is Pramanantara Agamyam.

Definition of Veda:

- Veda is Pramanam which can neither be confirmed or contradicted by any instrument of knowledge, modern or old.
- Sureshvaracharya argues Veda Purva and Vedanta deal with Apaurusheya Vishaya.
- Example: Para Loka, Punar Janma, Punyam, Papam, Supra Sensuous topic, science can't prove or disprove.
- Vedanta deals with Atma which is not available for any Pramanam.
- Atma Aprameyatvat, it is Pramanantara Agamyam.
- Therefore Vedanta is Pramanam w.r.t. Atma.
- Verse 47 + 48 deal with this topic.

I) Nitya Avagati Rupatvat:

- Atma is Chaitanya Rupa, all worldly Pramanams can deal with only Jada Padarthas.
- Pratyaksha and others deal with Jada Prapancha form, sound, touch, smell, taste.
- Atma is Chetanam, those Pramanams can't have access to Atma.
- Anyamana Apekshatvat, Aprameyatvat, Svaprakashatvat.

II) Shabda Guna Hinatvat:

- Atma does not have Pancha Gunas required for sensory operation.
- Shabda is required for ears to operate.
- Rupa is required for eyes to operate.
- Skin touch, tongue taste, smell nose.
- Pancha Gunas required for Pancha Indriyams to function.
- Atmanam Shabdinam Gunai Hinatvat.
- Pancha Indriyas will come back.

Keno Upanishad:

न तत्र चक्षुर् गच्छित न वाग् गच्छित नो मनः न विद्यो न विजानीमो यथैतदनुशिष्यात् अन्यदेव तद् विदितादथो अविदितादिध इति शुश्रुम पूर्वेषां ये नस्तद् व्याचचिक्षरे ॥३॥ Na tatra cakşur gacchati na vāg gacchati no manaḥ na vidmo na vijānimo yathaitad-anusişyāt Anyadeva tad viditād atho aviditādadhi Iti susruma pūrveṣām ye nastad vyācacakṣire They eye does not go there, nor speech, nor mind. We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us that. [I - 3]

Upanishad Vakyams should shine in the mind when you read Naishkarmya Siddhi notes.

III) Samshaya Anvatarataha:

- No doubt regarding existence of Atma because Atma happens to be self.
- Will never doubt whether you are here or not.
- No one doubts existence of himself.
- Pramanam is required where doubt is there or ignorance is there.
- No doubt or ignorance regarding my existence.
- Why you required to prove Satta?
- Samshaya Anavatarataha.
- Non arrival of doubt.
- Connect to next sloka.

Tasmat Atma Na Pramiyate:

• Therefore Atma is not available for any instrument of knowledge.

Verse 48:

- Atma is Siddha Vastu but can't say Pramanantara Gamyam.
- Purva Mimamsas generalization is demolished.
- Yatra Yatra Siddhatvam, Tatra Tatra Pramanantara Gamyatvam.
- Whatever is already existing entity must be known through Pramanam other than Shabda.
- Atma is already existing entity but still not knowable through any other Pramanam.

a) Pratyaksha – Adhyaihi Pramanaihi Pramitaihi Atma Na praliyate:

 Atma self, most intimately available thing in the world is I – myself, not knowable, perceptible for me through Pratyaksha, Anumanam, Upamanam, Arthapatti, Anupalabdhi, Laukika Shabda.

b) Na Pramiyate:

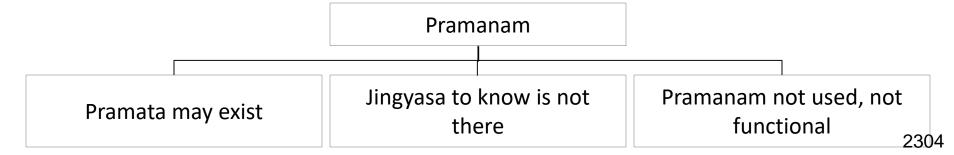
- Not objectifiable.
- What is the reason?

c) Trishna Ishtivaihi:

- These ideas never seen in other texts.
- 6 Pramanams are Trishna Nishtivanam.
- Like Saliva product from mouth we spit out.
- Karyam, product.

What is a product?

- 6 Pramanams are a product which comes to existence at a particular time.
- Veidika Shabda not included.
- 6 Pramanams come to exist because of Trishna Nishtivanam.
- Trishna = Desire.
- 6 Pramanams are products of desire.
- Karyam of Kama, Trishna.
- Kama Karyam = Pramanam.
- Pramanam is operated by Pramata, knower, knowing individual is Pramata.
- Knower alone operates a Pramanam.
- What is the basis of a Pramanam?
- When he desires to know anything, Prameyam, Pramata operates a Pramanam.
- Prameya Ichha desire of knowledge of Prameyam, desires makes Pramanam to come to operation.
- Jingyasa, desire to know is condition for operation of a Pramanam.



Example:

- While reading book, Tv may be there but not watched.
- Eyes exist Pramata not using, then eyes don't become Pramanam.
- Pramanam born out of desire of Pramata.
- Before Birth of Pramanam, desire exists and Pramata exists.
- Desire belongs to Pramata.
- Pramatas existence and desire to know are revealed before I start operating Pramanam.
- My existence is revealed before operation of Pramanam.
- Therefore, don't require Pramanam to prove my existence as Pramata.
- Before my existence as Pramata and my desire, only I am going to operate Pramanam.
- Desire to know is called Pramitvam or Jingyasa.
- Pramitum Ichha = Pramitsa.
- Pramata + Pramitsa are revealed before Pramana operations.
- Pramata revealed before Pramanams are born.
- Why should Pramanam reveal Pramata when Pramata need not be revealed, what to talk about Sakshi which is consciousness in the Pramata.
- Pramanam produced by Pramatas desire.

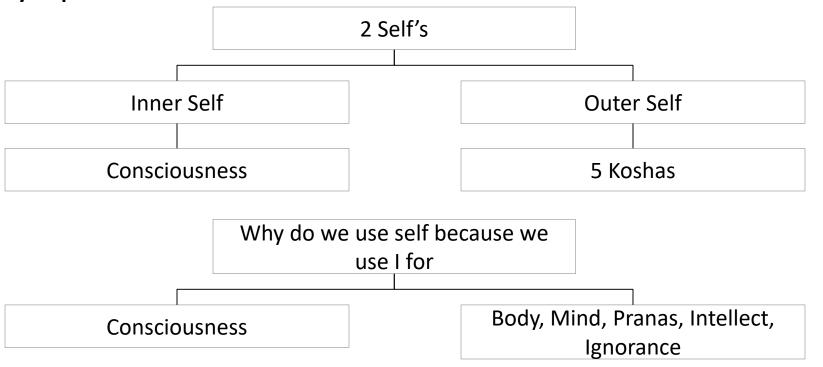
Trishna Nishti Vanam:

- Pramanams are products of your desire to know.
- You and desire exist even before operation of Pramas.
- Pramanas do not reveal one Pramitsa Karya Butaihi, Jingyasa Karya Butaihi, Vividisha Karya Butaihi.
- Pratyakshi Pramanantara Parmiyate.

d) Pratyag Atmata Hetoshcha:

- That Sakshi, Pramata is innermost self of mind which is always available as Aham.
- Sakshi is always available as the innermost self.

Taittriya Upanishad:



- What is condition to use Self?
- What is expressed as I is called self... fundamental definition.
- Aham Shabda Vishaya Pratyatvam, Atmatvam.
- Thing is called self when revealed by word I.
- Body, mind, Pranas are object of word I.
- Why is it called external self? Because it is removable.
- Removable when?
- Physical body dropped, removed in dream.
- Take another body in Svapna and dropped in Sushupti Avastha.
- Body is removable, hence called outerself and it is referred as Aham.
- In Sushupti, I am but I don't have Abhimana in physical body or dream body.
- I don't say I am ignorant in Sushupti.
- I don't have ignorance Abhimana in Sushupti but I am.
- I say I was ignorant in Jagrat.
- In Sushupti don't claim I am ignorant.
- Sarva Abhimana Rahitaha Aham exists in Sushupti.
- Pancha koshas are outer Atma.
- Innermost Atma is pure consciousness which exists as "I am" Aham without Abhimana, identification with 3 Sharirams.

It is innermost because it is continuing in Jagrat, Svapna, Sushupti.

Dakshinamurthi Stotram:

विश्वं पश्यित कार्यकारणतया स्वस्वामिसम्बन्धतः शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः । स्वप्ने जाग्रित वा य एष पुरुषो माया परिभ्रामितः तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८॥ viśvam paśyati kāryakāranatayā svasvāmisambandhatah śiṣyacāryatayā tathaiva pitr putrādyātmanā bhedatah | svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitah tasmai śrī gurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

e) Svartatvat:

- Whatever I know is for whose benefit?
- For my own benefit, Atmanastu Kamya Sarvam Priyam Bavati.
- Na Va Are Karyaya... Brihadaranyaka Upanishad Maitreyi Brahmanam.

Brihadaranyaka Upanishad:

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्त कामाय पतिः प्रियो भवति। जायायै कामाय जाया प्रिया भवति, आत्मनस्त भवति । कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः न वा अरे विश्वस्य कामाय विश्वं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति। अरे पश्चनां कामाय पशवः प्रिया कामाय पशवः प्रिया भवन्ति। कामाय ब्रह्म वियं भवति, आत्मनस्तु कामाय ब्रह्म त्रियं न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्त कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः विया भवन्ति। न वा अरे देवानां कामाय देवाः विया भवन्ति, आत्मनस्त् कामाय देवाः प्रिया भवन्ति। षा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु वेदाः प्रिया भवन्ति। न घा अरे भूतानां भूतानि वियाणि भचन्ति, आत्मनस्तु कामाय कामाय भूतानि प्रियाणि भवन्ति। न षा अरे सर्वस्य कामाय सर्वे प्रियं भवति, आत्मनस्तु कामाय सर्वे प्रियं भवति। आतमा वा अरे द्रष्टव्यः—श्रोतक्यो मन्तव्यो निदिध्या-सितन्यो मैत्रेयि; आत्मनि खल्बरे दूष्टे श्रुते मते विज्ञात इदं सर्वे विदितम् ॥५॥

sa hoväca na vä are patyuù kämäya patiù priyo bhavaty ätmanastu kämäya patiù priyo bhavati na vä are jäyäyai kämäya jäyä priyä bhavaty ätmanastu kämäya jäyä priyä bhavati na vä are puträíäò kämäya puträù priyä bhavanty ätmanastu kämäya puträù priyä bhavanti na vä are vittasya kämäya vittaò priyaò bhavaty ätmanastu kämäya vittaò priyaò bhavati na vä are paàünäó kämäya paàavaù priyä bhavanti ätmanastu kämäya paàavaù priyä bhavanti na vä are brahmaíaù kämäya brahma priyaò bhavaty ätmanastu kämäya brahma priyaò bhavati na vä are kàatrasya kämäya kàatraò priyaò bhavaty ätmanastu kämäya kàatraò priyaò bhavati na vä are lokänäò kämäya lokäù priyä bhavanty ätmanastu kämäya lokäù priyä bhavanti na vä are devänäò kämäya deväù priyä bhavanty ätmanastu kämäya deväù priyä bhavanti na vä are vedänäó kämäya vedäù priyä bhavanty ätmanastu kämäya vedäù priyä bhavanti na vä are bhütänäò kämäya bhütäni priyäíi bhavanty ätmanastu kämäya bhütäni priyäíi bhavanti na vä are sarvasya kämäya sarvaò priyaò bhavaty ätmanastu kämäya sarvaò priyaò bhavaty ätmä vä are draáúavyaù àrotavyo mantavyo nididhyäsitavyo maitreyy ätmani khalvare dýiáúe àrute mate vijñäta idaó sarvaò viditaò || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV - 5]

- Do everything for whose benefit? My benefit.
- Work for company? Why? I find joy.
- If work is Burden, will drop it whatever we do is for our benefit called Svartatvat.
- If you want to know, before seeking knowledge, you are there as seeker of benefit of that knowledge.
- Before seeking knowledge, you are benefiter.
- You Pramata are already revealed before seeking knowledge.
- Therefore, you need not be revealed through a particular knowledge because even before seeking that knowledge, you are revealed.
- Svartatvat Since knowledge is sought for oneself, oneself is revealed before seeking particular knowledge.
- No Pramanam is required to prove myself, I exist without Pramanams.
- To use Pramanam, must be seeker of particular knowledge.
- Seeker need not be proved through Pramanam.
- I am Sarva Pramana Avishaya.
- Why? Sarveshanam Jnanam Svartatvat.
- Therefore Aprameyataya.
- Therefore not proved, revealed through Pramanam is corollary of previous one.
- Before Pramanam operation, I am there.
- I want to know myself.

I am already revealed pure Chaitanyam, self evident.

Mandukya Upanishad:

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपश्रमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam, adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah II 7 II

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

Revision in Verse 47 & 48:

- 1. Nitya Avagati Rupatvat.
- 2. Anyamana Anapekshatvat.
- 3. Shabdadhi Guna Hinatvat.
- 4. Samshaya Anavatarataha
- 5. Trishna Nishitatvat Pratyakshadhi Pramiyate
- 6. Pratyagatma Hetoho
- 7. Svartatvat
- 8. Aprameyatya

- No Pramanam in the world can and needed to study Atma.
- I am always available as Atma.

Advaita Makaranta:

अहमस्मि सदा भामि कदाचिन्नाहमात्रियः। ब्रह्मवाहमतः सिद्धं सचिदानन्दलक्षणम्॥२॥

ahamasmi sadā bhāmīm kadā chinnāha mapriyaha I bramhaivāha matasiddham sacchidānanda lakshanam II 2 II

I ever exist and I always shine; never do I dislike myself. Therefore, it is established that Truth / Brahman, of the nature of Existence-Consciousness-Bliss, alone I am. [Verse 2]

- I know I am but I do not know I am limitless, beyond time, timeless, all pervading pure consciousness without Triputi, Aham Brahma Asmi in which Triputi – Ahamkara appears and disappears.
- Limitations of body, mind, Karana Shariram Superimposed on pure consciousness.
- Vedanta is sandpaper, scrapping off, rubbing off until you say "Aham Brahma Asmi" and keep quiet.

ı	Am		\tma
Consciousness	Existence		Atma

- Everything else Pancha Kosha, 3 Sharirams, 3 Avasthas are Anatma, Chaya, shadow, reflections on Atma, Mithya.
- Owning Atma is a very bold statement to be made in the Buddhi.
- Understanding first from scriptures and then owning up is all the struggle.
- In between, lifes Drama continues with relationships and the world.

Verse 49 – Introduction:

श्रुतिरिप इममर्थं निर्वद्ति ।

śrutir apimam artham nirvadati

Sruti, too, speaks of this point. [Introduction – Chapter 3 – Verse 49]

• I have logically explained and established Atma is Aprameyaha, not objectifiable, not experiencable in meditation as Mysterious thing arriving and departing.

Brihadaranyaka Upanishad:

अथ हैनमुषस्तश्चाक्रायणः पप्रच्छ; याक्षचल्क्येति होवाच, यत्साक्षाद्परोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्त्र इति; एष त आत्मा सर्वान्तरः; फतमो याक्षवल्क्य सर्वान्तरः ? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः, योऽपानेनापानिति स त आत्मा सर्वान्तरः, यो व्यानेन व्यानिति स त आत्मा सर्वान्तरः, य उदानेनोदानिति स त आत्मा सर्वान्तरः, एष त आत्मा सर्वान्तरः ॥ १॥

atha hainam uṣastas cākrāyaṇah papraccha: yājñavalkya,
iti hovāca, yat sākṣād aparokṣād brahma, ya ātmā sarvāntaraḥ,
tam me vyācakṣveti. eṣa ta ātmā sarvāntaraḥ. katamah yājñavalkya,
sarvāntaraḥ. yaḥ prāṇena prāṇiti, sa ta ātmā sarvāntaraḥ,
yo'pānenāpāniti sa ta ātmā sarvāntaraḥ, yo vyānena vyānīti
sa ta ātmā sarvāntaraḥ; ya udānena udāniti, sa ta ātmā sarvāntaraḥ,
eṣa ta ātmā sarvāntaraḥ II 1 II

Then Usasta, the son of Cakra, asked him. Yajnavalkya, said he, explain to me the Brahman that is immediate and direct - the self that is within all. This is your self that is within all. Which is within all, Yajnavalkya? That which breathes through the Prana is your self that is within all. That which moves downwards through the Apana is your self that is within all. That which goes out through the Udana is your self that is within all. This is your self that is within all. [III-IV-1]

Kahola and Ushasta Brahmanam – Chapter 3

Srutihi Api Imam Artham Nirvadati:

- Sruti clearly says Atma is Aprameyam, not objectifiable.
- One thing I need not work for is Atma Anubhava, Brahma Anubava.
- It is cognitive process, intellectual conclusion.
- It is ever available I, no physical limitation.
- This is knowledge I have to intellectually gain.
- Physical limitations belong to outer self, Anatma, 5 Koshas.
- By Buddhi clearly say I am the Atma.
- Physical limitations belong to physical body.
- Atma is a matter of understanding, discrimination, not experience.
- Similarly Pranic limitations belong to Pranamaya Kosha not me.
- Emotional and intellectual limitations do not belong to me.
- What we experience is not new Anubava but new understanding of our experience.
- Aham Atma, Jnanam is required, cognitive process not experiential process.
- Sruti teaching this fact.
- You are in Maya Samadhi, wake up to Atma.
- Nothing required for Moksha apart from understanding Atma properly.
- I am already Muktaha.

Verse 49:

दिद्दक्षितपरिछिन्न-पराग्रूपादि-संश्रयात्। विपरीतमतो दृष्ट्या स्वतोबुद्धं न पश्यति॥ ४९॥

didṛkṣita-paricchinna-parāgrūpādi saṃśrayāt viparītam ato dṛṣṭyā svato buddhaṃ na paśyati

The Self is different from objects which are perceived due to desire, which are limited and outward, and which are the substrata of colour and other qualities. So one cannot see the Self, which is of the nature of consciousness through [perceptual] cognition. [Chapter 3 – Verse 49]

- Brihadaranyaka Upanishad referred in verse 50.
- Atma not like any other Anatma, don't objectify and try to experience.
- Don't conceive Atma as Anatma and try to conceive it in a mystic state through mystic experience.
- Mystic experience will come if mind is in too much pressure.
- Rings, bells, light circling Gurus picture and disappearing experiences may be there, but they are not Brahma Anubava.

Keno Upanishad:

यन्मनसा न मनुते येनाऽऽहुर् मनो मतम् । तदेव ब्रह्म त्वै विद्धि नेदं यदिदमुपासते॥५॥

Yan-manasā na manute yenā"hur mano matam; tadeva Brahma tvaṁ viddhi nedaṁ yad-idam-upāsate.

What one cannot feel with the mind, but because of which they say that the mind feels... Know That alone as Brahman and not this, which people do worship here. [I-5]

- Any object of experience is mental condition.
- Fluctuating experience is not Atma Anubava.
- What is Atma?
- I who is sitting before all experiences, ever witnessing consciousness was, is, will be Brahman, will be always available don't try to look for it.
- What is the lesson?
- Atma is unlike Anatma.

Anatma features:

- I. Drishyatvam An object of experience.
- II. Bautikatvam Material in nature
- III. Sagunatvam has attributes
- IV. Savikaratvam Subject to change
- V. Agama Pahitvam Comes and goes.

Atma is opposite of Anatma:

- Adrishyam Never experiencable as object.
 - I am non-material consciousness, will never get Brahma Anubava.
 - o It wont come, need not come.
- II. Abautikam Non material consciousness.
- III. Agunatvam I am free from all attributes.

- IV. Avikaratvam Never changes
- V. Anagapahitvam Wont come and go
 - Can't escape from world in Videha Mukti.

a) Drashtum Ichham:

- Anatma is desired to be experienced.
- You can only for desire of Anatma.
- Atma never object of desire, "Adrikshita", why?
- Even before experiencing, Atma is available as consciousness which wants to experience all other things.
- I am Adhishtanam, in me matter and material world comes and goes.

Kaivalya Upanishad:

मय्येव सकलं जातं मिय सर्वं प्रतिष्ठितम् । मिय सर्वं लयं याति तद्भृह्याद्वयमस्म्यहम् ॥ १९॥ mayyeva sakalam jātam mayi sarvam pratiṣṭhitam | mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- So crystal clear.
- b) Dhi Drikshita Parichinna Para Rupadhi Samshrayat Prapancha:
 - Anatma has these features.
- c) Dhi Driskshitvam:
 - It is object of experience.

Revision – Verse 49:

Purva Pakshi:

- Objection by Purva Mimamsa = Atma need not be revealed by Scriptures.
- Scriptures meant to only reveal Karmas.
- Yatra Yatra Siddatvam, Tatra Tatra Pramanantara Gamyatvam.
- This is a false principle of Purva Pakshi, concludes Atma is existent entity.
- Whatever is existent, is revealed by other Pramanams.
- Sruti need not reveal Atma.
- What is job of Sruti?

Purva Mimamsa Sutra:

श्राम्नायस्य कियार्थत्वादानर्थक्यमतदर्थानां तस्मादानित्यमुच्यते ॥१।२।१॥

The Veda being for the sacrifice, the portion which is not for the sacrifice is useless therefore it can not be said to be eternal. [I - II - 1]

- Entire Veda prescribes only action, Karma.
- Sureshvaracharya is refuting this principle.
- Mahavakyam gives only Jnanam and not commandment to do any action.

Purva Pakshi:

- If aim of Jnana Khanda is to give knowledge of Atma, why Mahavakyam is required?
- We can know Atma through other Pramanas.

Sureshvaracharya:

- Anatma has 5 features, Drishyatvam, Bautikatvam, Sagunatvam, Savikaratvam and Agama Pahitvam.
- 5 fold Anatma alone can be revealed by Pratyaksham and other Pramanas.
- None designed to reveal Atma.
- Atma has opposite nature.
- Adrishyatvam, Abautikatvam, Agunatvam, Avikaritvam, Anagama Pahitvam.
- How Pramanams of Anatma field world in field of Atma.
- Mahavakyam alone can reveal nature of Atma.

Verse 49:

Didrikshitam Parichinna Parag Upadhi Samshrayat Viparimatam:

- Atma is diagonally opposite, Viparitam to Anatma.
- What is Anatma? Entire 1st line.

a) Didrikshitam:

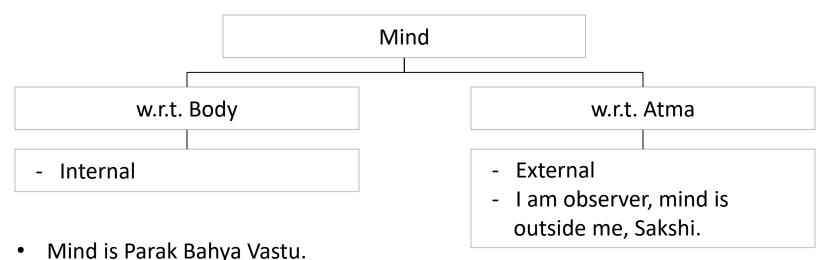
- Anatma is object of experience.
- Body, mind, thoughts, ignorance all objects of experience.
- In Sushupti solidly experiencing one Anatma, Karana Shariram, Agyanam, ignorance, Moolaavidya.
- Sthula, Sukshma, Karana Sharirams are objects of experience.
- Pramanams meant to deal with Anatma.

b) Parichinnam:

• Anatma is subject to limitation of Desha, Kala.

c) Parak:

- Anatma is external to Atma, Bahyam.
- Mind, body, universe are external.



d) Upadhi Samshrithya:

 Anatma external endowed with Gunas, colour, Shabda, Rupa, Sparsha, Gandha, Rasa, Attributes. It alone can be revealed by any instrument of knowledge other than Mahavakyam.

e) Athaha Viparitam:

- Other than Anatma, there is Atma, Sakshi, Observer with opposite attributes.
- What is proof Sakshi is existing?
- Anatma is observed, there has to be observer.

- Observation is proof of observer of Anatma.
- World, body, mind, thought, silence, blankness is observed.
- Every observation proves presence of observer, Sakshi.
- Observers existence proved by every observed object.
- Therefore Sureshvaracharya says.

f) Svato Buddham Drishtya:

- Ever evident.
- Sakshis existence is ever evident, I know there is Sakshi, observer, I am, I don't know whether I am finite or infinite, Sagunam, Nirgunam.
- Existence of Sakshi is evident but nature of Sakshi is not evident.
- To know nature of Sakshi, can't use worldly Pramana.
- Have to use Mahavakya Pramanam.
- Drishti here is Laukika Pramana + laukika Janya Jnanam.
- Through Laukika Pramana, nature of Sakshi can't be known.
- Mahavakyam important not to reveal Chaitanyam Sakshi but to reveal nature of Sakshi.
- Distinction important.
- Sakshi need not be revealed, it is evident as observer of everything.
- Nature of Sakshi has to be revealed by Mahavakyam alone.

Verse 50:

न्यायसिद्धमतो वक्ति दृष्टेर्द्रष्टारमात्मनः। न पश्येत्प्रत्यगात्मानं प्रमाणं श्रुतिराद्रात्॥ ५०॥ nyāya-siddham ato vakti dṛṣṭer draṣṭāram ātmanaḥ na paśyet pratyagātmānaṃ pramāṇaṃ śrutir ādarāt

So, Sruti which is authoritative and supported by reasoning says with great care that "You cannot see the Seer of seeing," i.e. you cannot see your own inward Self. [Chapter 3 – Verse 50]

- Unique fact revealed by Upanishads.
- Sakshi evident to all.
- Nature of Sakshi is not knowable evident by any Pramanam.
- What is nature of consciousness?
- 5 features revealed only by Shastram :
 - i. Consciousness is not part, property, product of Body / Mind complex.
 - Body is conscious, consciousness not part of body, not known by scientific experiments.
 - ii. Consciousness is an independent entity, known by Mahavakyam only.
 - iii. Consciousness not limited by boundary of body.
 - iv. Consciousness survives after destruction of matter, known by Shastra.
- Consciousness is present How do we know?

- No Shastra is required.
- Presence is evident, nature, only Shastra can reveal.
- Consciousness is mystery for scientist, don't know which branch should study neurology, Psychology, chemistry.
- This logical truth is Nyaya Siddham, evident by reasoning.
- Pramanams can reveal matter, Anatma not consciousness, Atma.
- This idea is Nyaya Siddham.

a) Ataha Vakti:

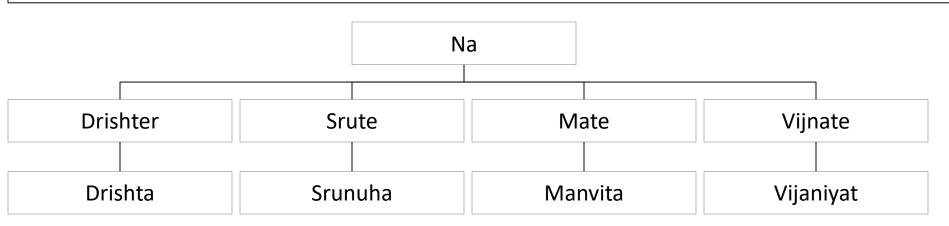
Upanishads itself mentions.

Brihadaranyaka Upanishad:

स होवाचोषस्तश्चाक्रायणः, यथा विब्र्यात्, असौ गौः,
असावश्व इति, एवमेवैतद्व्यपदिष्टं भवति;
यदेव साक्शादपरोक्शाद्बह्म, य आत्मा सर्वान्तरः,
तं मे व्याचक्श्वेति; एष त आत्मा सर्वान्तरः;
कतमो याज्ञवल्क्य सर्वान्तरः ? न हष्टेर्द्रष्टारं पश्येः,
न श्रुतेः श्रोतारं शृणुयात्, न मतेर्मन्तारं मन्वीथाः,
न विज्ञातेर्विज्ञातारं विजानीयाः । एष त आत्मा सर्वान्तरः,
अतोऽन्यदार्तं । ततो होषस्तस्चाक्रायण उपरराम ॥ २ ॥

sa hovācoṣastaścākrāyaṇaḥ, yathā vibrūyāt, asau gauḥ, asāvaśva iti, evamevaitadvyapadiṣṭaṃ bhavati; yadeva sākśādaparokśādbrahma, ya ātmā sarvāntaraḥ, taṃ me vyācakśveti; eṣa ta ātmā sarvāntaraḥ; katamo yājñavalkya sarvāntaraḥ ? na dṛṣṭerdraṣṭāraṃ paśyeḥ, na śruteḥ śrotāraṃ śṛṇuyāt, na matermantāraṃ manvīthāḥ, na vijñātervijñātāraṃ vijānīyāḥ | eṣa ta ātmā sarvāntaraḥ, ato'nyadārtaṃ | tato hoṣastascākrāyaṇa upararāma | | 2 | |

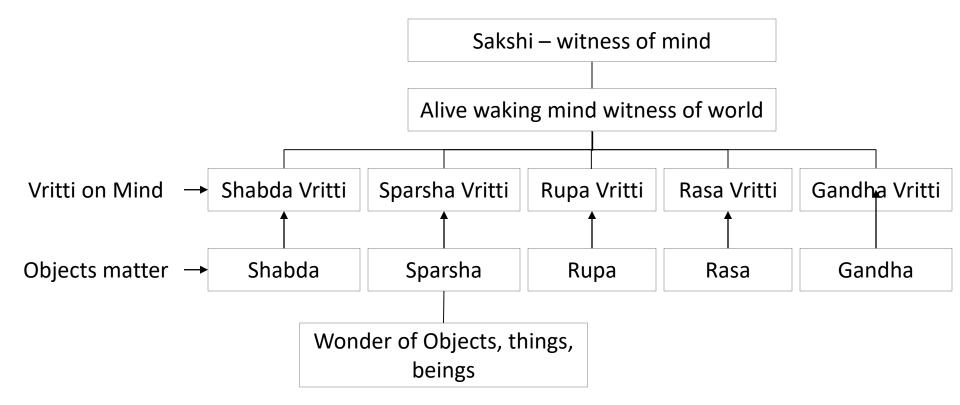
Uṣasta, the son of Cakra, said, 'You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct—the self that is within all.' 'This is your self that is within all.' 'Which is within all, Yājñavalkya?' 'You cannot see that which is the withess of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable.' Thereupon Uṣasta, the son of Cakra, kept silent. [III - IV - 2]



- Drishti = Thought, Darshana Vritti.
- Thought because of which we see external forms and colours.
- Thoughts themselves are arriving and departing.
- Darshana Vritti goes, Sravana Vritti comes.
- Each thought is seeing external object.
- Question:
 - Thoughts, seeing, revealing the world.
 - Thoughts themselves are seen by an observer who is aware of arriving and departing thoughts.

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- Observer called seer of seeing thought.
- Seeing thought is seeing world.
- Srutihi = Sravana Vritti, thought which experiences sound thought.



- Thoughts experience form, colour, smell, touch, taste, sound.
- Thoughts are perceivers of external world.
- Sakshi can't be objectified, illumined by any one of the thoughts.
- Thoughts are revealed by Sakshi, Sakshi can't be revealed by thoughts, it is the subject,
 Atma, nonmaterial in nature.

- Pramanams are capable of generating thoughts.
- Thoughts are useless to reveal nature of Sakshi.
- Eye in direction of wall / car... sees wall, car by generating appropriate Vrittis.
- Ears generates thought in mind revealing sound.
- There is seer of seeing thought.
- Seer of seeing thought, hearing thought, can't be seen, heard.
- Seer of smelling thought can't be smelt.
- There is one common seer of seeing, hearing, touching, smelling, tasting called Sakshi.
- 5 types of thoughts, there is one witness Sakshi, observer.
- Pramanams capable of generating thought which can reveal object.
- Thought can't reveal Sakshi.
- Thoughts themselves revealed by Sakshi.
- Replace thoughts by mind.
- Mind is revealed by Sakshi.
- Sakshi itself not revealed by mind.
- No Pramanam, Body, Mind, thought can reveal Sakshi because Sakshi reveals all of them.
- To know nature of Sakshi, how can you employ Pramanam or mind?
- Use Mahavakyam to know nature.

Atmanaha	Drishtehe	Drishtaram	
Ones own	Thought	Is seen by Sakshi - Atma	

Sakshi seer of ones own thoughts.

b) Na Pashyet:

Can never know, Sakshi or reveal it through a thought.

Extention:

- You can never know Sakshi with a thought or through a Pramanam which is generator of thought.
- Because thought itself is objectified by Sakshi.
- Sakshi called Pratyagatma, innerself.
- One can never know Pratyaga Atma Sakshi which is knower of thought, with the help of any thought or with help of any Pramanam which are generators of thought.
- Mind revealed by Chit Sakshi only.

Doubt in Students:

Is mind known by Chit or Chidabasa?

Answer:

Mind is known by Chit only.

Revealation

- Mind known by Chit.
- When I experience mind, I am experiencing glory of chit.
- - Chit
- Example Pournami night
- Sunlight illumines moon.
- Moon is not illumined by moonlight.
- Moon is not self Luminous
- Moon is always illumined by sunlight.
- Experiencing moon means you are experiencing glory of sunlight because of which there is moonlight.
- Moon is revealed by sunlight.

- World known by Chidabasa which is in the mind.
- When experiencing world, I am experiencing glory of Chidabasa.
- I know world
 ↓
 Chidabasa
- Example Pournami night
- Moonlight illumines, reveals earth.
- Experience glory of moonlight when experiencing bright earth.
- Moonlight illumines earth.

Sakshi	Mind	World
 Sun When do I experience Sakshi? When I experience mind. I am Sakshi who is objectifier of mind in 3 conditions. Active – Jagrat Passive – Sushupti Semiactive – Svapna I experience glory of Chit while experiencing mind. 	 Moon Experience glory of Chit, Sakshi while experiencing mind. Not glory of Chidabasa. I am Sakshi Chit, while experiencing mind. Minds experience is Chit experience. Moonlight experience is sunlight experience. 	 Earth Experience of external world is because of Chid – Abasa. Reflection of Atma. I experience glory of Chidabasa while experiencing world. World experience is Chidabasa experience. Earth experience is Chidabasa experience.

- We mix up Chit and Chidabhasa and get confused.
- As the experiencer of mind, Chit Sakshi is always available but nature of Chit we do not know
- Whether it is Parichinna limited or Aparichinna infinite, limitless.
- For that Mahavakyam is required.
- Sruti Pramanam Nyayasiddha Mato Vakti.
- Sakshi can never be known by worldly Pramanam.

Verse 51 – Introduction:

अनुमान-अविषयत्वेऽन्यदपि कारणम् उच्यते।

anumānāviṣayatve 'nyad api kāraṇam ucyate

Another reason for its not being an object of inference is now stated. [Introduction – Chapter 3 – Verse 51]

Central Topic:

- All Pramanam generate thoughts.
- Thoughts are meant to reveal Anatma, can talk of Anatma only.
- To know about Chit go to Mahavakyam.
- All Pramanams include Pratyaksha, Anumana, Arthapatti, Upamana, Anupalabdhi, Laukika Shabda.

Brihadaranyaka Upanishad:

स होवाचोषस्तश्चाक्रायणः, यथा विब्र्यात्, असौ गौः,
असावश्व इति, एवमेवैतद्व्यपदिष्टं भवति;
यदेव साक्शादपरोक्शाद्ब्रहम, य आत्मा सर्वान्तरः,
तं मे व्याचक्श्वेति; एष त आत्मा सर्वान्तरः;
कतमो याज्ञवल्क्य सर्वान्तरः ? न दृष्टेर्द्रष्टारं पश्येः,
न श्रुतेः श्रोतारं शृणुयात्, न मतेर्मन्तारं मन्वीथाः,
न विज्ञातेर्विज्ञातारं विज्ञानीयाः । एष त आत्मा सर्वान्तरः,
अतोऽन्यदार्तं । ततो होषस्तस्चाक्रायण उपरराम ॥ २ ॥

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ato'nyadārtam | tato hoşastascākrāyana upararāma | | 2 | |

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Uṣasta, the son of Cakra, said, 'You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct—the self that is within all.' 'This is your self that is within all.' 'Which is within all, Yājñavalkya?' 'You cannot see that which is the withess of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable.' Thereupon Uṣasta, the son of Cakra, kept silent. [III - IV - 2]

- All other Pramanams can't reveal dimention of Sakshi, measurement of Sakshi.
- Verse 50 Pratyaksha can't reveal Atma.

Verse 51:

प्रत्यक्षस्य पराक्तवात् न सम्बन्धग्रहणं यतः। आत्मनोऽतोऽनुमित्यास्यानुभवो न कथञ्चन॥ ५१॥

pratyakṣasya parāktvān na saṃbandha-grahaṇaṃ yataḥ ātmano 'to 'numityāsyānubhavo na kathamcana

Since perception is concerned with external objects, it cannot comprehend the invariable relation [of the Self and the hetu]. so the experience of the Self can never be obtained from inferential knowledge. [Chapter 3 – Verse 51]

Anumana can't reveal size, measurement of Sakshi.

a) Anumana Avishayatve:

- W.r.t. nonrevealibility of Atma by Anumana Pramanam.
- Anumanam can't reveal dimention of Atma.
- Existence of Atma need not be revealed because of experience of mind.

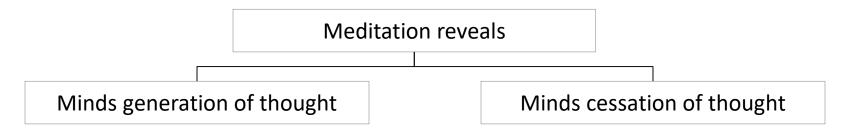
- Chaitanyam always evident.
- Nobody needs to reveal existence of Atma.

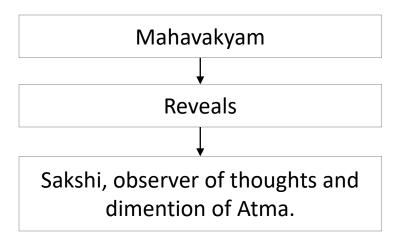
b) Anyat Karanam:

- Another reason is given.
- All to talk glory of Mahavakya.
- Every point increases respect towards Mahavakyam.

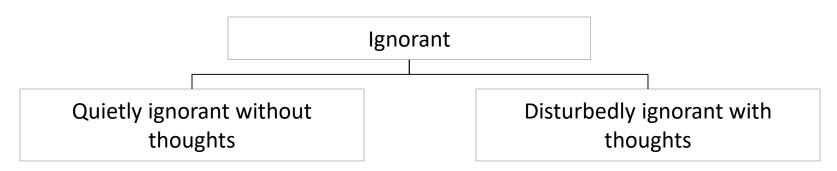
Purva Mimamsa:

- Siddha Bodhaka Vakyam is Arthavada, meaningless, useless.
- Sureshvaracharya disturbed.
- Tears flowing down.
- Because of intense emotion, he is going on + on to talk of glory of Mahavakyam.
- No other method to know Aham Brahma Asmi.
- Rule out meditation.





• Thoughts can't reveal dimention of Atma.

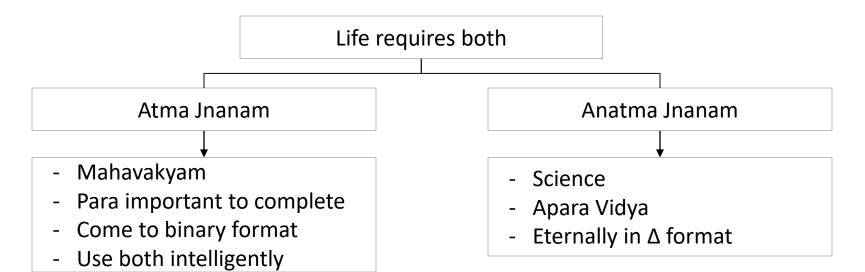


- Ignorance will not go in meditation.
- After knowledge from Mahavakya meditation can help to internalize knowledge already gained.
- No new knowledge from meditation, hence not Pramanam.
- Mystic experience reveals mystic Anatma.
- Atma Jnanam, realisation, not in meditation.

- Knock off misconception.
- Clear understanding of Mahavakya is realisation.

Verse 51:

- Why Anumanam, logical reasoning can't help?
- Modern science uses Anumanam which is in experiments.
- Collect Data with Pratyaksha and other Gadgets microscope, telescope, Based on Data, project conclusions.
- All Data is from Anatma not Atma, microbiology, Astronomy.
- Anatma Data gives more knowledge about Anatma.
- Mind, neuron, atoms, galaxies, not touched by Atma.
- To study Atma, come to Mahavakya.
- Won't condemn science.



Revision Verse 51:

Purva Pakshi:

• Mahavakyam irrelevant, plays no role.

Sureshvaracharya:

- Naishkarmya Siddhi based on Mahavakyam only.
- Has to defend the text.
- Establishes validity of his book in Verse 50 51.
- Atma, Sakshi can never be known by other Pramanams.
- Nature of Sakshi and its oneness with Brahman known only by Mahavakyam.
- Other Pramanams can deal with matter only.

Verse 51:

Why Anumanam can't reveal Atma?

Tarqa, Nyaya Approach:

- Example: To infer fire should have knowledge of smoke.
- Wherever there is smoke there is fire.
- Invariable, definite relationship between smoke and fire must be known.

Vyapya	Vyapaka	Sambanda		= Vyapti Jnanam
Smoke	Fire	Relationship		t yaptı sılanam

- 1st: Smoke perceived together with fire.
- 2nd: Smoke perceived, not fire, hence you infer.
- If smoke and fire always not together, I can't infer.
- 100% cases smoke with fire.

Tarqa:

- Vyapya, Vyapaka experienced before as knowledge.
- What is experienced before is alone inferable later.
- What is objectified before is inferred later.
- Objectifiable entity alone is inferable entity.
- Sambanda is called Vyapti Jnanam.
- Necessary Jnanam for inferring fire is previously perceived, coexistence of fire with smoke seen.
- 1st operation of Pramanam then Jnanam
- 2nd seeing Vyapya part (Smoke) not Vyapakam (fire).
- Suppose person has never seen fire, can't infer.
- Sakshi never identified during Vyapya Vyapaka Sambanda Kala.
- Atma can never be known through Anumana.

a) Prakshaya Parak:

Since Pratyaksha Dealing only with external objectifiable Anatma.

b) Na Sambanda Grahanam Yataha:

- Atma is never available for Vyapya Vyapaka Sambanda through Pratyaksha Pramanam.
- Atma never available for Vyapti Jnanam.

c) Yataha:

- Because of this reason.
- Knowledge of nature of Atma, Aparoksha Jnanam of nature of Atma.

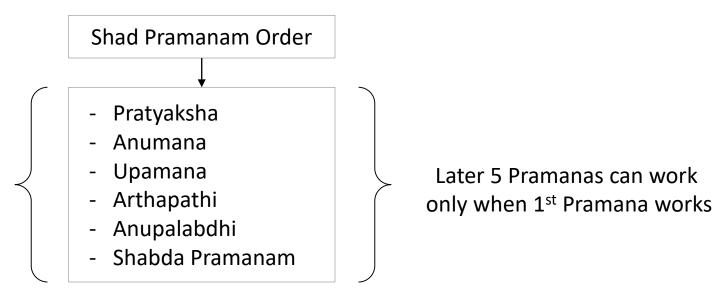
d) Anumitaya Na Sambavati:

Never possible through Anumanam.

e) Katham Cha Na:

However in any manner.

Fundamental rule:



• If it is beyond scope of Pratyaksha then it is beyond scope of later.

Verse 52 – Introduction:

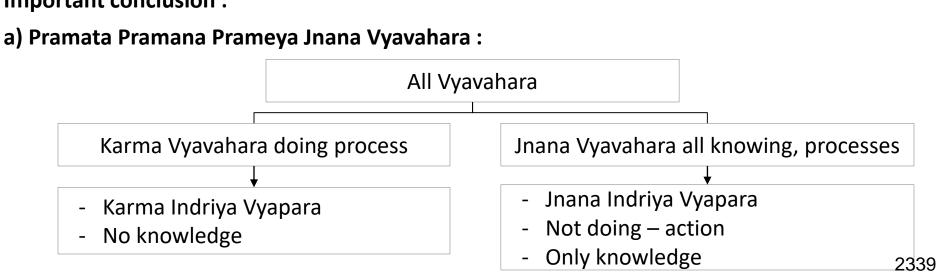
एवमयं प्रमातृ-प्रमाण-प्रमेय-व्यवहारः सर्व एव पराचीन-विषयः एव, न प्रतीचीनम् आत्मानम् अवगाहियतुम् अलम्। एवं च सति, अनेनैव यथोक्तोऽर्थोऽवसातुं शक्यते इत्याह।

evam ayam pramātṛ-pramāṇa-prameya-vyavahāraḥ sarva eva parācina-viṣaya eva na praticinam ātmānam avagāhayitum alam. evam ca saty anenaiva vathokto 'rtho 'vasātum śakyata ity āha

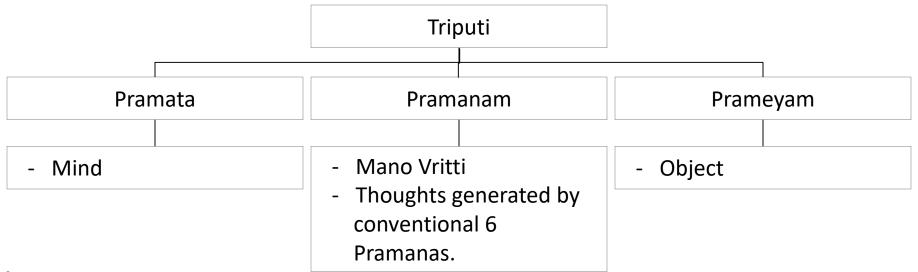
Thus, the entire empirical analysis in terms of cognizer, source of cognition, and cognitum is concerned with external objects, but it is not competent enough to comprehend the inward Self. This being the case, the point stated above can be concluded as follows. [Introduction – Chapter 3 – Verse 52]

- Concludes refutation of Purva Pakshi to establish relevance of Mahavakyam.
- Atma can never be known by all Pramanas except Shastra.
- All deal with matter, can't access consciousness to know nature of consciousness.

Important conclusion:



- Use soap to wash doing process.
- No new knowledge gained at any time.
- All knowing process done by Human consist of :



b) Ayam:

- All these knowing processes are Jnana Vyavahara.
- Newspaper, Tv, Mobile all Jnana Vyavahara.
- None deals with Sakshi.
- We are ignoring Sakshi in all these Vyavahara.

c) Sarvaha Vyavahara Parichinna Eva:

- With material body, mind, world, Anatma, they don't touch Atma, even by mistake, can't stumble upon Atma.
- Discoveries, you can stumble upon, not Atma, not Aham Brahma Asmi.

- Atma not through intuition, not through Pratyaksha.
- Only through tution, Atma is known.

d) Sarvaha Eva Parachinna Vishaya eva Bavati:

All important processes are within external Anatma field.

e) Avagaham Na Alam:

- Not capable of revealing Atma.
- Consciousness known only through Mahavakya.
- Reveals consciousness as all pervading existence principle.
- Tat Tvam Asi...
- Why Vedanta has other statements?
- They are props to understand Mahavakya :
 - I. Consciousness not a part, product property of matter.
 - II. Consciousness is an independent entity.
 - III. Consciousness lends life to mind matter.
 - IV. Consciousness survives after destruction of all matter.
 - V. Surviving consciousness is not available for transaction not because it is not there.
- Because medium of transaction is not there.
- Unique nature of consciousness, Mahavakyam alone tells me.

Avagahitum Na Alam:

No other Pramanam can reveal Sakshi Atma. Why?

f) Pratitivan:

- Not external object but eternal subject, observer, never observed.
- Unobservable observer can't be known through observing instruments.

Mahavakya tells:

- Don't try to observe.
- Claim I am limitless existence through Mahavakyam.
- Don't ask how to prove.
- To prove will require instrument which can act only in Anatma field.
- Attempt to prove is negation of Atma.

g) Evam Na Sati:

This being so.

h) Anena Eva:

• By this much understanding, and reasoning, I want to Convery this idea in verse 52.

Verse 52:

प्रमाणव्यवहारोऽयं सर्व एव पराग्यतः। सुविचार्याप्यतोऽनेन युष्मद्येव दिदृक्षते॥ ५२॥

pramāṇa-vyavahāro 'yaṃ sarva eva parāg yataḥ suvicāryāpy ato 'nena yuṣmady eva didṛkṣate

Since the entire empirical analysis of pramana (and other factors) relates to external objects, one will desire to perceive only external objects by perception, etc., even after proper inquiry. [Chapter 2 – Verse 52]

- Other Pramanams can't reveal nature of Atma.
- Therefore, Mahavakyam is significant.

Purva Pakshi:

Drops Mahavakyam, hence Sureshvaracharya has to explain this in depth.

a) Sarvaha Pramanam:

All commercial knowing processes.

b) Parag Eva Bavati:

- Deal with matter only.
- Deeper I register this message, more value I have for Mahavakyam.

Example:

 With greater health problems, Bhakti for the Lord increases, when all doors closed, surrender natural.

- Some believe through intuition and "who am I" enquiry in meditation, I will know Brahman.
- I will know what is the source of Ahamkara in Meditation.
- Value of Shastra will be nil if you depend on Meditation.
- Ahamkara will drop one day like cucumber and I will know Brahman, Aham Brahma Asmi will appear.
- No alternative method for Atma Jnanam except full faith and respect for Shastra.
- Futility of meditation should be clear to see utility of Shastra.
- Who am I independently in meditation, no use.

c) Parag Suvichara:

- After thorough enquiry of other Pramanams, including who am I enquiry.
- In meditation after 12 years, can become thoughtless, what to do next?
- You need Shastra Pramanam to say:
 - Thoughtless is known by Chaitanyam.
- Silence is revealed by Chaitanyam.
- Chaitanyam is other than silence.
- When experiencing silence, am experiencing Sakshi.
- That Sakshi is limitless existence.
- Silent mind can't teach, silent mind does not know, it is ignorant.

Guru required to say :

- In that silence, what you are experiencing is awareness, because of which, silence is revealed.
- That silence is all pervading existence.
- Guru must tell what shastra tells.
- Ramana got it because he heard it in Purva Janma.
- Don't throw away Guru and Shastra.
- Quoting Ramana and dismissing Shastra is inappropriate approach.

d) Ataha Anena:

Therefore, by this enquiry what we know?

e) Vyushmadi Eva:

With all Pramanams.

f) Didrikshate:

One can desire to know.

g) Yushmadi Eva:

- Only Anatma.
- To know Atma, come to Shastra, that alone can reveal Atma.

Verse 53 – Introduction:

यस्मात् लौकिक-प्रत्यक्षादि-प्रमाण-अनिधगम्यः "अहं ब्रह्मास्मि" इति वाक्यार्थः तस्मात्।

yasmāl laukika pratyakṣādi-pramāṇānadhigamyo 'haṃ brahmāsmīti vākyārthas tasmāt

Since the import of the sentence "I am Brahman" cannot be known through perception and other empirical means of knowledge, therefore it is said. [Introduction - Chapter 3 – Verse 53]

a) Yasmat:

Because of this reason.

b) Aham Brahma Asmi iti Adi Vakya Adigamya:

- Aham Brahma Asmi can never be grasped by Pratyaksha and other Pramanams, including independent enquiry of who am I.
- Therefore one should understand relevance of Mahavakya and come to Mahavakya enquiry seriously.
- This is final verse to negate Purva Mimamsa.
- Difficulty for us:
 - We have accepted importance of Mahavakyam, hence we are irritated.
- For Ramana, knowledge has come because of Purva Janma Vichara.
- Exceptions can't be quoted as example, rule.
- Tasmat, Sureshvaracharya is highlighting.

Verse 53:

अन्वयव्यतिरेकाभ्यां निरस्याप्राणतो यतः। वीक्षापन्नस्य कोऽस्मीति तदसीति श्रुतिर्जगौ॥ ५३॥ anvaya-vyatirekābhyām nirasyāprāmato yateh vikṣāpannasya ko 'smīti tad asīti śrutir jagau

To the enquirer who, after rejection of all objects upto the vital breath [as not-Self] by the reasoning of anvaya-vyatireka, is desirous of knowing "Who am I?" Sruti replies, "You are that". [Chapter 2 – Verse 53]

Mahavakyam is extremely relevant for unique seeker who has discovered 3 facts.

Example:

- Sick person goes to Venkatajalapathi when all doors closed.
- For Samsara sickness seeker is at the Shastric door.

1st Fact: Existence of Sakshi:

- Sakshi exists and is different from Body, Mind complex and exists as I the observer of Body mind complex.
- Segregated Sakshi, observer through Anvaya Vyatireka Analysis.
- Sakshi, observer is existent seeker must know.
- Sakshi is distinctly different from Pramata.
- Who is Pramata?
- Knower is Pramata.

- During Jagrat and Svapna I exist as Pramata, as knower of Body, Mind complex and the universe.
- I, Sakshi, enjoyer, knower, status is associated with the mind.
- In Sushupti I have dissociated with the mind therefore I have dropped the knower status and I am existing without knowerhood.
- I, without knowerhood status existing in Sushupti is called Sakshi.
- I am Sat Chit Ananda Sakshi Atma in Sushupti and get knowerhood status in Jagrat and Svapna and I drop knowerhood in Sushupti.

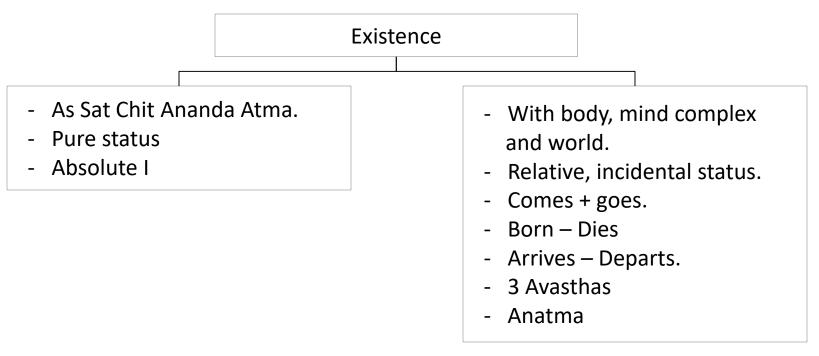
I - Sakshi

- Take knowerhood status in Jagrat – Svapna.
- I Sakshi am called Ahamkara.

- Drop knowerhood status.
- I am called Sakshi.

Knowerhood Status	Sakshi Status
 Incidental, temporary, Vesham, Dress, put on – off. Comes when I get associated with mind. Becomes knower of world. 	 Intrinsic, natural, eternal. Dissociate with mind. World, body, mind is not known. I shed knowerhood.
 Knower hood: Comes → Know World Goes → Don't know world. 	- I exist as Sakshi.

Existence of Sakshi is 1st fact to be known with incidental knowerhood coming + going.



My Original Nature:

- I am Sakshi, taking on and dropping incidental knowerhood.
- As Sakshi unborn.
- Knowerhood born with birth + goes with death of body and in different states.
- This fact I must know before Approaching Mahavakyam.

Verse 53 – Revision:

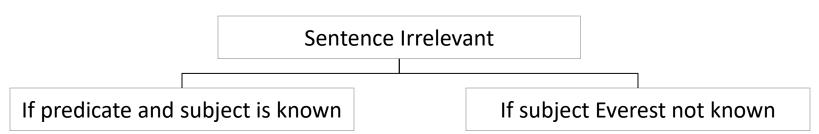
 Relevance of Mahavakyam is clearly understood when seeker has gone through fundamental step of purification of mind or Anvaya – Vyatireka.

- Only when seeker is aware of important principles, relevance and role of Mahavakya will be clear.
- Tat Tvam Asi.

Tvam	Tat Asi
Subject, known to listener.UddeshyamEverest	PredicateNew informationUnknown29,000 feet

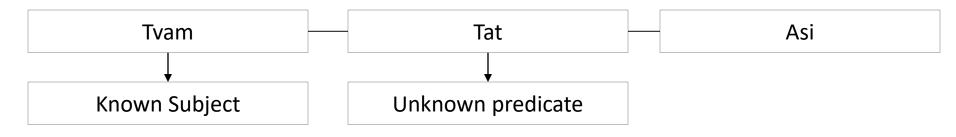
Example:

- Everest is 29,000 feet.
- If lister doesn't know Everest then he will conceive it as north Indian dish, then predicate Tat is useless, sentence must have known subject and unknown predicate.

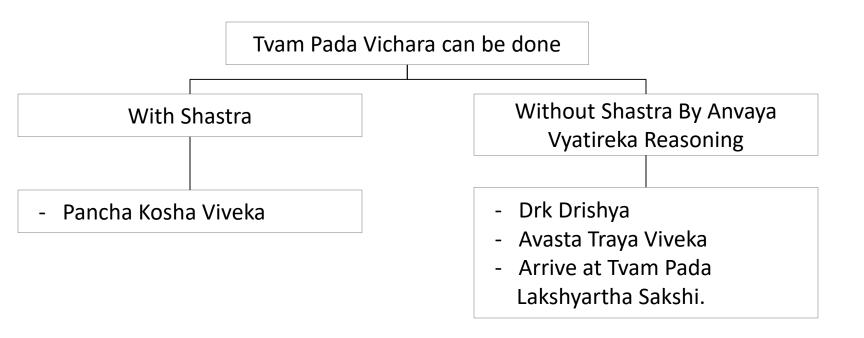


Sentence relevant only if subject Everest is known and predicate unknown.

Everest	29,000 feet
- Subject	- Videham
- Uddeshyam	- Predicate



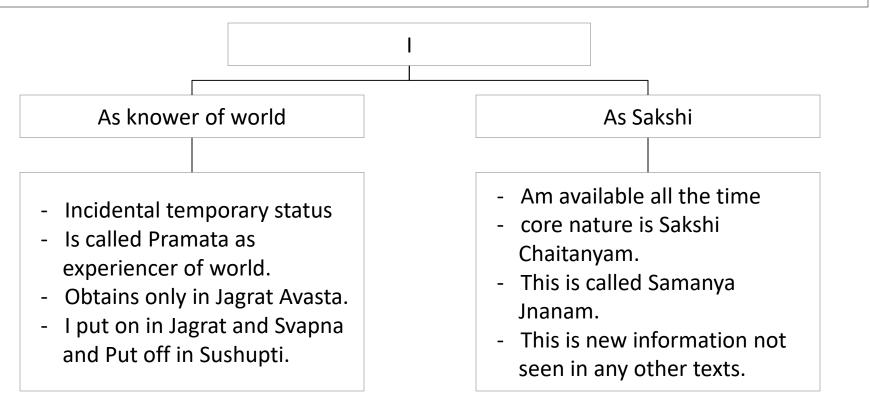
- Tvam Pada Vichara must have taken place because Tvam Pada is subject of Mahavakyam.
- Tatu is unknown predicate revealed by Mahavakyam.



 Student who has completed Tvam Pada Vichara is the ideal candidate to make full use of Mahavakya.

1st Principle:

- Student has gone through Anvaya Vyatireka consisting of Drk Drishya Viveka and Avastha Traya Viveka.
- Knows, I am Sakshi.
- 1st information, student has before using Mahavakyam.
- I am Sakshi of Avasta Trayam, witness consciousness, student has arrived at as his essential nature.



Before applying Mahavakyam I am Sakshi, Samanya Jnanam is already with Student.

2nd Fact:

- I know I am existing as Sakshi of Avastha Trayam which is my core nature but I don't have Visesha Jnanam.
- Visesha Jnanam is: I am Jagat Adhishtanam Brahma, Paramartika Satyam.
- I am Jagat Adhishtanam, predicate is unknown Visesha Jnanam which Mahavakyam will give later.
- Before employment of Mahavakyam, I know I am Sakshi.
- I don't know I am Jagat Adishtanam Paramartika Brahman.

2nd Principle:

- I am ignorant of Visesha Jnana status.
- Rule No. 1 : Samanya Jnanam is available.
- Rule No. 2 Visesha Jnanam Nasti.
- Be clear of Above before using Mahavakyam.

3rd fact:

- Samanya Jnanam I am Sakshi I have, without Mahavakya.
- Without Mahavakyam, I don't have Visesha Jnanam.
- Visesha Jnanam = I am Jagat Adhishtanam.
- I can never get Visesha Jnanam through all conventional Pramanams.
- Pratyaksha, Anumana, Upamana, Artha Patti, Anupalabdhi, Laukika Shabda.

- Even Anvaya Vyatireka can give only Samanya Jnanam not Visesha Jnanam.
- Drk Drishya Viveka and Avastha Traya Viveka can give Samanya Jnanam, I am Sakshi of the Body, Mind, Universe and am different from them.
- Using all conventional Pramanams, I can come to Samanya Jnanam Aham Sakshi Asmi.
- Need Shastra Pramanam for Visesha Jnanam.
- Student hunting for nonconventional Pramanam which will give me Visesha Jnanam regarding me the Sakshi.
- Not Visesha Jnanam of me as the Pramata.
- I have already dismissed Pramata and arrived at Sakshi.
- How you dismiss Pramata?
- By dismissing Pramata, Jagrat Avastha, incidental thing.
- Svapna Avastha Pramata is incidental.
- Pramata status dismissed as incidental status.
- I am Sakshi, I have raised level from Pramata to Sakshi.
- I have raised my level from Ahamkara to Sakshi which is Samanya Jnanam.
- Visesha Jnanam :

I Sakshi am Jagat Adhishtanam Brahma.

Taittriya Upanishad:

त होवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्य । तद् ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥२॥

tagmhovaca, yato va imani bhutani jayante, yena jatani jtvanti, yatprayantyabhisamvisanti, tadvijijnasasa, tad brahmeti, sa tapo'tapyata, sa tapastaptva || 2 ||

To him (Bhrgu) he (varuna) a gain said: "that from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; that seekest thou to know. That is Brahman". He, (Bhrgu) performed penance; and after having done penance.... [3-1-2]

Kaivalya Upanishad:

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् । मयि सर्वं लयं याति तद्भृह्याद्वयमस्म्यहम् ॥ १९॥ mayyeva sakalam jātam mayi sarvam pratiṣṭhitam | mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- From me Sakshi alone, universe is born.
- This requires nonconventional Shastra Pramana Shabda.
- Tvam: You are Sakshi, with Samanya, Jnanam.

- This new predicate knowledge of Jagat Adhishtanam given through Mahavakyam, nonconventional Pramanam.
- You can never verify this through conventional Pramanams.
- Conventional Pramanas deal with Prameyam, worldly objects, Triputi, not with Aprameyam – subject, Sakshi.
- Here, I am learning about Sakshi being Brahman.
- After receiving this, change mindset, making Ahamkara my neighbor.
- I am the Sakshi Brahman.
- Abiding in this Jnanam is the binary format.
- Before applying Mahavakyam, student must have gone through 3 Steps:
 - 1. Samanya Jnanam, I am Sakshi.
 - 2. I don't know what is the nature of Sakshi, don't know Visesha Jnanam that I Sakshi am Brahman.
 - o I should know I don't know.
 - 3. This Visesha Jnanam I can gather only through Mahavakyam, meditation can't give knowledge.
- I can remain as Sakshi in Meditation.
- I cannot know I am Jagat Adhishtanam.
- As Sakshi Brahman, I can Shed my Pramata status.

- Why I can't know without Mahavakyam?
- Because no conventional or nonconventional Pramanams in meditation.
- Maximum I can Achieve in meditation is to remain as Sakshi.
- That is not knowledge.
- Sakshi I = Sarva Adhara Brahman. Only from Mahavakyam.
- In Yoga Sutra :

In Nirvikalpa Samadhi you are abiding in Svarupa.

- Tada Drishtuhu Svarupe Avasthanam.
- Patanjali Practiced Nirvikalpaka Samadhi, remained as Sakshi.
- Never knew Sakshi is Brahman.
- Aikya Jnanam never talked in Yoga Shastra, can never gain Jivatma / Paramatma Aikya Jnanam.
- Drashtuhu Svarupe Avasthanam.
- Practice Samadhi to Quieten mind and learn to Abide as Sakshi which is a wonderful discipline, not culmination.
- Vedanta starts after Samadhi.
- First learn to claim I am silent witness.
- Then, claim I Sakshi am Jagat Adhishtanam through Mahavakyam.
- For a person with Samanya Jnanam, prepared student, Visesha Jnanam of Mahavakyam is useful.

a) Anvaya Vyatirekabyam:

- Intelligent student through Anvaya Vyatireka consisting of Drk Drishya Viveka and Avastha Traya Viveka and practice of Samadhi.
- Learns to withdraw from all sensory operations and abide as Sakshi.
- This is preparation for Mahavakya Vichara, comes under Upasana.

b) Nirasya:

- Seeker learns to negate, eliminate all Anatma and abide as Sakshi. (Pancha Anatma profession, possession, family, body, mind).
- Comes to Samanya Jnanam "Aham Sakshi Asmi".
- Upto this is Yoga Shastra.
- Samadhi useful for Samanya Jnanam of Tvam Pada.
- Yoga Shastra can never do Tat Pada Aikyam.

c) Apranataha:

- Upto Prana, upto Karana Shariram, Ananda Maya Kosha, everything negated.
- How Prana = Karana Shariram?

Mandukya Upanishad:

- In Sushupti Karma Indriyam, Jnana Indriyam, world has resolved, Antahkaranam resolved.
- Prana Agni still functioning.

Prashno Upanishad: 3rd Chapter

प्राणाग्रय एवैतस्मिन् पुरे जाग्रति । गार्हपत्यो ह वा एषोऽपानो व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात् प्रणीयते प्रणयनादाहवनीयः प्राणः ॥ ३॥ Praana-agnaya eva-itasmin-pure jaagrati gaarhapatyo ha vaa esho-apaanah vyaano-anvaahaarya pachanah yat gaarhapatyaat praneeyate ; pranayanaada-avahaneeyah praanah II 3 II

The flames of the Prana alone are awake (bright) in the city of the body at the time of sleep. The Apana is the Garhapatya fire, Vyana is Anvaharya-pacana-fire. The Prana is the Ahavaniya-fire because it is taken out of the Garhapatya-fire. [IV - 3]

Prana fire alone burning after everything is resolved.

तस्मै स होवच । यथ गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिंस्तेजोमण्डल एकीभवन्ति । ताः पुनः पुनरुदयतः प्रचरन्त्येवं ह वै तत् सर्वं परे देवे मनस्येकीभवति तेन तर्ह्येष पुरुषो न शृणोति न पश्यति न जिप्रति न रसयते न स्पृशते नाभिवदते नादत्ते नानन्दयते न विसृजते नेयायते स्विपतीत्याचक्षते ॥ २॥

Tasmai sa hovaacha. "yathaa gaargya mareechayo arkasya-astam gachchhatah sarvaa etasmin-tejomandale ekeebhavanti ; taah punah punarudayatah pracharanti, evam ha vai tatsarvam pare deve manasi ekeebhavati tena tarhy-esha purusho, na srnoti, na pasyati, na jighrati, na rasayate, na sprisyati, na-abhivadate na-adatte, na-anandayate, na visrjate, neyaayate, svapiteeya-achakshate II 2 II

He replied, "O Gargya, just as the rays of the Sun, when he sets, become one in that disk of light and they come forth again when the Sun next rises, so also all these become one with the highest Deva, the mind. Therefore, at that time, man no more hears, sees, smells tastes or feels; nor does he speak, nor take, nor enjoy, nor evacuate, nor move.. And they say, "He sleeps!". [IV - 2]

Sushupti Avastha can be represented as Prana.

- In Sushupti Avastha, person is in Karana Shariram or Ananda Maya Kosha.
- Prana used as indicator of Karana Shariram, Ananda Maya Kosha in Sushupti.
- Entire Anatma is negated, by whom?

d) Yate:

- Sanyasi student.
- Sureshvaracharya and Shankara are champions of Sanyasa Ashrama which is useful qualification.
- Non Sanyasis preoccupied with possessions and relations.
- Kaliyuga Sanyasis not free with Trust Management.
- Yate means Antara Sanyasi.
- Require Sanyasi mind not external preoccupied mind.
- Practice Sakshitvam, Samadhi Abhyasa for obtaining Sanyasi mind.
- Katho Upanishad talks of Sanyasa Abhyasa, not teaching of Patanjali.

Katho Upanishad:

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मिन । ज्ञानमात्मिनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मिनि ॥१३॥

Yacched van-manasi prajnah tad yacchej jnana atmani,

Jnanam-atmani mahati niyacchet tad yacchec-chanta atmani II 13 II

Let the wise sink his speech into the mind, the mind into the intellect and the intellect into the Great Atman and the Great Atman into the Peaceful Atman. [I - III - 13]

- With Samadhi Abhyasa before Mahavakyam, I learn to be Sakshi.
- I Sakshi am Brahman is Visesha Jnanam.
- Yate one who has practiced Samadhi Abhyasa.
- Gita Chapter 6 Preparation for Mahavakyam.

e) Viksha Apaunasya:

- After learning to abide in Sakshi, has new curiosity.
- Not satisfied with his skill of owning up Sakshi, now wants to know nature of Sakshi.
- Is Sakshi Sagunam Nirgunam
 - Ekam Anekam
 - ParichinnamAparichinnam
- I can never know nature of Sakshi because it is not available for objectification.
- I can abide as Sakshi but I can't objectify Sakshi, I can't know its attributes.
- Jagat Adhishtanam or Jagat Adharam?
- Sakshi is existence I know, but its nature I don't know.
- Have Samanya Jnanam, have learnt to abide as Sakshi but I want to get Visesha Jnanam.
- He is called Viksha Vannaha Visesha Jnana Ichhu.
- Visesha Jnanam = Sakshi, Brahma Aikyam.
- Apannaha one who has come to gain knowledge.
- I know I am Sakshi and want to know what is nature of Sakshi.

- In Nirvikalpa Samadhi, I can Abide as that Sakshi but can't objectify the Sakshi.
- Yoga Shastra :

Chaitanyam is many, all pervading.

- I want to know if Chaitanyam is Vyavaharikam, Pratibhasikam, Paramartikam.
- Chaitanyam is Paramartika Satyam, not Vyavaharikam, Pratibhasikam.
- Is Sakshi Satyam or Mithya.
- To that curious student, Mahavakya says :

Tvam – you, Tat – Paramartika Sat – Asi.

- It is not consciousness located in the mind which is Vyavaharikam or Pratibasikam but Paramartikam.
- Is Sakshi Ananda Svarupa?

Taittriya Upanishad:

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाध्येव खिल्वमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविश्वन्तीति । सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता । स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥१॥

Anando brahmeti vyajanat I
anandaddhyeva khalvimani bhutani jayante I
anandena jatani jivanti I
anandam prayantyabhisamvisantiti I
saisa bhargavi varuni vidya parame vyoman pratisthita I
sa ya evam veda pratitisthati, annavannado bhavati I
mahan bhavati prajaya pasubhirabrahmavarcasena, mahan kirtya II 1 II

He knew that bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III - VI - 1]

Sruti Says:

- I will not see Ahamkara happy, unhappy.
- It is already dismissed in Avastha Trayam as Anatma.

f) Iti Shruti Jagau:

Ahamkara	Sakshi
 Belongs to Anatma Mind + Reflected Consciousness belongs to Triputi. 3 Avastas belong to Anatma. Pramata, neighbourised and dropped in Mithya World. When Anatma experiences Joy, don't attribute Joy to Triputi but to reflection of me Sakshi. 	 Ekam Advityam Avyavaharyam Paramartikam In Infinite consciousness time and space are located. Adhishtanam Mahavakyam reveals, sings about Sakshi. Instantaneously I am Brahman. Ananda Svarupa, claimed instantaneously at time of Sravanam. Liberation is instantaneous for prepared student.

• Nididhyasanam is to remove habit of expecting liberation.

Verse 54 – Introduction:

सोऽयम् अन्वय-व्यतिरेक-न्याय एतावानेव यदवसानो वाक्यार्थः तदभिज्ञस्य "अहं ब्रह्मास्मि" इत्याविर्भवति । द्रष्टृदृश्य-विभागेन आगमापायि-साक्षिविभागेन च श्रुत्यभ्युपगमतः सङ्क्षिप्य उच्यते ।

so 'yam anvaya-vyatireka-nyāya etāvān eva yad-avasāno vākyārthas tad-abhijñasyāhaṃ brahmāsmity āvirbhavati. draṣṭṛ-dṛśya-vibhāgenāgamāpāyi-sākṣi- vibhāgena ca śruty-abhyupagamataḥ saṃkṣipyocyate

The reasoning of anvaya-vyatireka goes so far as the ascertainment of the import of the sentence. To one who has comprehended this, the knowledge of "I am Brahman" manifests. The distinction between the Seer and the seen, as well as the distinction between what appears and disappears and the witness thereof, which is accepted by Sruti, will be stated briefly in the sequel. [Introduction – Chapter 3 – Verse 54]

- Mahavakyam gives Moksha during Sravanam if student has completed Tvam Pada
 Vichara through Anvaya Vyatireka, neighbourised Ahamkara and put on Anatma list.
- Learn to Abide as Sakshi by Upasana and Yoga.

a) Tad Abinyasya:

One who has Samanya Jnanam of Sakshi as "I am Sakshi".

Gita:

शनैः शनैरुपरमेद् बुद्धा धृतिगृहीतया । आत्मसंस्थं मनः कृत्वा न किञ्चिद्पि चिन्तयेत् ॥ ६-२५॥

śanaiḥ śanairuparamēd buddhyā dhṛtigṛhītayā | ātmasaṃsthaṃ manaḥ kṛtvā na kiñcidapi cintayēt || 6-25 || Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

- See body, mind, thought, world as Anatma.
- Distance Sakshi yourself from Pancha Kosha and practice yourself as Sakshi Chaitanyam.
- One who has done this spontaneously is called Tad Avignyaha.
- How did he become Avignyaha?
- Through Samanya Jnanam.
- Through Anvaya Vyatireka method.
- This is part of Tvam Pada Vichara of Mahavakya.
- Importance of Anvaya Vyatireka Nyaya.

b) Etam Vanava:

It is significant.

c) Yad Avasanaha:

Whose consequence is.

d) Vakyartha Avir Bhavati:

- Instantaneous claiming of Aikya Jnanam.
- Consequence of Aikya Jnanam is instantaneous claiming of Visesha Jnanam.
- Without Samanya Jnanam, I am Sakshi, can listen to Vedanta for 25 years, will fail, because Ahamkara not neighbourised.
- I am Ahamkara and Sakshi is neighbourised as some object.

- Sakshi Brahma Aikyam no consequence because I am Ahamkara Samsari, Anvaya
 Vyatireka not done, miserable Naishkarmya Siddhi student.
- After neighbourising Ahamkara by Anvaya Vyatireka, can abide as Sakshi.

Yad Avasanaha:

• If I have learnt Sakshi, then Mahavakyam meaningful at time of listening.

d) Dashama Drishtanta:

- 10th Man Asking question = Where is the 10th Man of group?
- Guru: Count once again to make sure 9 Anatmas, 9 dismissed after counting.
- At time of Mahavakya Sravanam, 3 Sharirams, 5 Koshas should be dismissed, I am the Sakshi.
- Guru: You are that 10th man, you are searching.
- In meditation, searching for Brahma Anubhava is like trying to objectify 10th man.
- 10th man, Brahman subject.
- Claiming I am Brahman is called Brahma Anubhava. No new experience.

e) Etavan Eva Ya Vasano:

Consequence of Aikya Jnanam born out of Mahavakyam.

f) Avir Bavati:

Rises in the mind of student during Sravanam in the form of Aham Brahma Asmi.

- No Vasana Kshayam, no Mano Nashanam.
- I am Sakshi Chaitanyam free all the time.
- Vasana, Manaha, eternally Mithya, can't influence my moksha.

Verse 54 – Introduction – Revision:

Mahavakya Vichara is significant.

Tvam	Tat Asi
- Subject	- Predicate
- Known listener	- Unknown, information given.
- Uddeshyam	
- Anuvadityam	

Principle:

- Yatra Yatra Udeshyatvam, Tatra Tatra Anuvadetyam.
- Whatever serves as a subject, that subject is restatement of known thing called Anuvadityam.
- What is unknown?
- How we know Tvam is subject?
- Because Asi is 2nd person subject.
- Tatu is new revealation, predicate.

Upanishad Assumes:

- During Sravanam, you know subject I, Sakshi, Listener.
- Preparation of Anvaya Vyatireka Vichara gives knowledge I am Sakshi, Samanya Jnanam, which is there before Mahavakya Sravanam.
- After Mahavakyam get Visesha Jnanam I Sakshi Brahman am Jagat Adharam.
- Paramartikam Brahma, Visesha Jnanam obtained only through Mahavakyam.
- I) Samadhi useful for Samanya Jnanam through Anvaya Vyatireka, but does not help, ineffectual, in gaining Visesha Jnanam.
 - Visesha Jnanam only through Mahavakyam.
- II) Samadhi useful, not necessary, not compulsory for Samanya Jnanam, it is optional.
 - Without Samadhi can't get Samanya Jnanam, Anvaya Vyatireka compulsory for Samanya Jnanam.
 - After this Mahavakya is effective in gaining Visesha Jnanam.
 - Anvaya Vyatireka is compulsory, clinching determinant factor.
 - Pre-requisite for Mahavakya to be effective, provider of Samanya Jnanam, so that Visesha Jnanam can be gained.

a) Soyam Anvaya Vyatireka Nyaya:

- This exercise is not a new exercise I am telling.
- Drilled in Chapter 2, and Chapter 3 because it is significant to understand Mahavakya.

b) Anvaya Vyatireka Etavan Bavati:

Anvaya Vyatireka is extremely significant.

c) Yad Avasanaha Vakyartha Bavati:

- Yatu Anvaya Vyatireka exercise.
- Anvaya Vyatireka is a prerequisite factor for Vakyartha, Viseshena Jnanam message.
- I am Jagat Adhishtanam, I can grasp, I am Sakshi not I am Jagat Adhishtanam is difficulty of most of seekers.
- I don't have courage to say I am support of Universe, Jagat Adhishtanam, Visesha Jnanam, compulsory for Moksha.
- I am Sakshi alone does not give Moksha.
- I am Jagat Adhishtanam alone gives: Moksha.

d) Tad Abingnyasya:

• For prepared student who has dropped 5 Koshas and has understood world is Mithya Nama Rupa, dancing in me Paramartikam Brahman.

e) Avir Bavati:

- This Aham Brahma Asmi knowledge rises naturally in the mind of seeker.
- I am not Pramata but am Sakshi, not Chidabhasa but Chit.
- Chidabasa comes when mind is active and goes when mind is passive.
- Mind comes + goes, Chidabasa comes + goes, I am Chit Sakshi which I experience in Sushupti or Samadhi.

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- Samadhi and Sushupti help me to remain as Sakshi.
- To that student, who has Samanya Jnanam.

f) Drashta Drishtu Vibhagena:



Drashtru Drishya Vibhaga – Viveka.

g) Agama Pahi Sakshi Vibhagaha:

Avastha Traya Viveka.

Jagrat + Svapna	Sushupti	I am Sakshi
SakshyamWorld experience comes.World is witnessed object.	- World experience goes.	- Experiencer - Witness

- Indicates I am none of Triputi.
- Sushupti is most important experience as far as Vedanta is concerned.
- Most important experience to teach I am remainder after removal of Triputi, Pramata,
 Pramanam, Prameyam, which is Sakshyam.

- Through 2 Vivekas, either one of them, Samanya Jnanam, I am Sakshi is to be known.
- I am going to condense 2 Vivekas Briefly for gaining Samanya Jnanam.
- Discussed in 2nd + 3rd Chapter elaborately.

h) Sruti Abhyugamataha:

- Because it is talked in Upanishad itself.
- Avastha Traya Viveka is for Samanya Jnanam mentioned in Sruti.

Katho Upanishad: Very important verse

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह । बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥१०॥

Yada panca-avatisthante jnanani manasa saha,

Buddhis-ca na vicestati tam ahuh paramam gatim II 10 II

When the five organs of knowledge are at rest together with the mind, and when the intellect ceases functioning (becomes calm) that state they call the highest. [II - III - 10]

- Both Avasta Traya and Samadhi in Shastra.
- Samadhi can't give Visesha Jnanam.
- For that come to Mahavakyam. This clarity every student should have.

Sruti Abhyugamatha:

- In keeping with content of Sruti, Accepted by Sruti.
- I will summarise Samanya Jnanam.

Verse 54: Beautiful Verse

दृश्यत्वाद् घटवदेहो देहवचेन्द्रियाण्यपि । मनश्चेन्द्रियवज्ज्ञेयं मनोवन्निश्चयादिमत् ॥ ५४ ॥

dṛśyatvād ghaţa-vad deho deha-vac cendriyāṇy api manaś cendriya-vaj jñeyaṃ mano-van niścayādi-mat

The body, since it is seen, is like a pot. The senses, too, are in the same way as the body. The mind also must be understood in the same way as the senses. Like the mind, the determinative instrument (i.e. the intellect) must be understood. [Chapter 3 – Verse 54]

- Drk Drishya Viveka also called Neti Neti Viveka.
- Whatever I experience is Anatma, Sakshyam, I am not.
- I am experiencer, Sakshi, never object of experience.
- I experience pot, I am not pot.

a) Ghataha:

• Sakshyam – Drishyatvat Anatma.

b) Deha - Drishyatvat Anatma, Ghatavatu:

Object of experience.

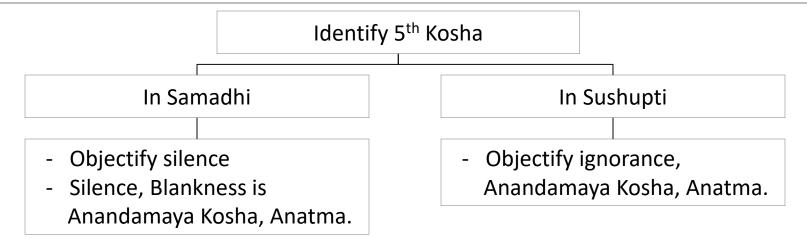
c) Indriyam Drishyatvat - Deha Vatu:

- Object of experience.
- Know sense organs eyes, ear, tongue functioning or not.
- I see, hear, taste.. Or not known.

d) Manaha Anatma Indriyatvat.

e) Buddhi Nishchaya Adhi:

- Jneyam Anatma Manomatu.
- Adhi : Discrimination, conviction.
- Object of experience.
- Do you understand Yes No.
- Understanding, nonunderstanding both is faculty of Buddhi.
- I am able to objectify.
- I am aware of understanding Buddhi.
- Wrongly we say I understand.
- Understanding is object of awareness, Drk or Drishta.
- Drk Drishya takes me to 4 Koshas only.
- For 5th Kosha Ananda Maya Kosha, can't do in waking state.



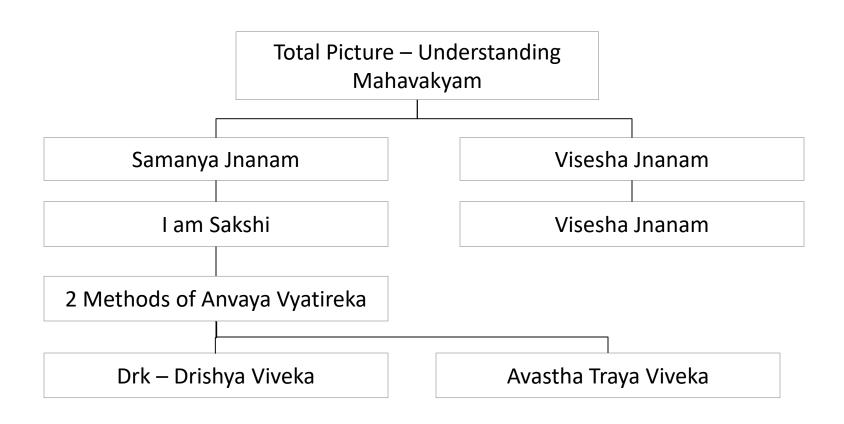
- In both I understand because they are object of experience.
- Anvaya Vyatireka :
 - Silence in Samadhi comes in Samadhi, goes away when you wake up.
- Samadhi Anubava must be utilized in Jagrat Avastha for reasoning.
- Use Data of Samadhi and Sushupti for doing Anvaya Vyatireka, not end in themselves, said later in Avasta Traya Viveka.
- Through Drk-Drishya Viveka, eliminate 4 Koshas.
- 2nd component of Anvaya Vyatireka, Avasta Traya Viveka to negate Ananda Maya Kosha or Karana Shariram.
- In Samadhi person does not negate Karana Shariram, remains in Karana Shariram.

Verse 55 – Introduction:

तथा सकल-कार्यकारण-आगमापायि-विभाग-साक्षित्वेनापि ।

tathā sakala-kārya-kāraṇāgamāpāyi-vibhā**ga**sākṣitvenāpi

In the same way [the other kind of anvaya-vyatireka reasoning can be stated] by the distinction between the entire realm of objects related as cause and effect, which come and go, and their witness. [Chapter 3 – Verse 55]



Drk – Drishya Viveka	Avasta Traya Viveka
 Negate 4 Koshas Samadhi – Negates Karana Shariram silence, blankness, as awared. Verse 54 	 Negate Karana Shariram in which we are in Sushupti, ignorance experienced, object of experience, object of awareness. Verse 55

Avastha Traya Viveka, Sakshyam – Sakshi Viveka, Agama-pahi Sakshi Viveka.

a) Sakshitvena:

As Avasta Traya Sakshi we have to know ourself.

b) Vibhaga Sakshi:

- Distinct, different from Sakshyam, Karana Shariram, blankness, ignorance, silence.
- I am Sakshi, different from Agama Pahi Sakshya Prapancha which is subject to arrival, departure.

c) Ananda Maya Kosha Consists of Karyam and Karanam:

Sthula, Sukshma Shariram	Karana Shariram
Karyam	Karanam

• Triputi = Sakshya Prapancha.

- Division of knower, known knowing process are subject to arrival, departure.
- I know by studying Avasta Trayam, Jagrat, Svapna, Sushupti, I am different from Triputi which comes and goes.
- I am not one of Triputi.
- I am Triputi Vilakshana.

d) Sakala:

- Entire Sharira Traya and Prapancha Trayam.
- Vishwa, Virat, Teijasa, Hiranyagarbha, Pragnya, Ishvara is Agama Pahi, Sakshyam.
- · Lam Sakshi.

e) Sakshit Dvena Api Atma Jnatavyaha:

One has to know oneself as Avastha Traya Sakshi.

Verse 55:

प्रागसद्याति पश्चात् सत् सच्च यायादसत्तथा । अनात्माभिजनं तत्स्याद्-विपरीतः स्वयं दृशिः ॥ ५५ ॥

prāg asad yāti paścāt sat sac ca yāyād asat tathā anātmābhijanam tat syād viparītah svayam dṛśiḥ

What is non-existent earlier becomes existent later. Like-wise, what is [now] existent becomes non-existent [later]. This is the nature of the not-Self. Different from this is the Self which is knowledge by its very nature. [Chapter 3 – Verse 55]

Avasta Traya is condensed without naming it.

- Study 3 states and discover-everything in creation is subject to arrival and departure.
- I continue to be there, constant factor as witness of arriving and departing factors.
- Sharira Trayam comes and with that world arises.
- Ishvara is Karanam, acceptable only when Jagat is seen.
- When whole Karana, Karyam gets negated, I am Karya, Karana Vilakshana Atma.
- In Sushupti, neither Bakta or Ishvara, Mata-Amata Bavati, Pita-Apita Bavati.
- All dismissed.
- No Bakta Bagawan, duality in Sushupti or Samadhi.
- Samadhi or Sushupti is Nirvikalpaka Avastha.
- In this Avastha, Bakta Bagawan gone, I as Sakshi remain in my intrinsic nature.

a) Yatu Praku Asat:

- Dvaitam, duality of Bakta Bagawan or Triputi of Pramatru Pramana-Prameya.
- Yatu refers to Triputi.
- Triputi which was absent in Sushupti.

b) Pashchat Sat Bavati:

- Becomes Sat when I wake up to Jagrat Avastha or Svapna.
- Triputi arises, time-space arise in Jagrat, Svapna, in Sushupti Kala Nasti.
- During Absence of time, I am there as Sakshi, witness because after waking up, I say I slept well.

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• Kala Abhava Sakshi witnesses Ahamkara, mind + reflected consciousness sleeping.

c) Pashchat Jagrat Svapna Avastabyam Satu Bavati:

It arrives, becomes existent.

d) Satu Yati:

It becomes.

e) Tatha:

In the same way.

f) Tatu:

Whichever is available in Jagrat now, existent now.

g) Pashchat Satu Yayat, Yatu Idanim Satu Bavatu, tat Pashchat Asat Yayat:

Will become nonexistent, unmanifest, Mithya.

h) Yatu:

- To go away.
- Triputi will come and go.
- My Pramata status is subject to arrival and departure.
- In Jagrat and Svapna, put on Pramata status.
- In Sushupti, I drop Pramata status.
- Therefore originally, I am not a Pramata, it is an appearance, come and goes.

- All my designations Husband, son, boss has problems for Pramata not Sakshi.
- Problems I suffer when I Sakshi put on Vesham of Vishwa, Teijasa, Pragya, 3 Pramatas.
- I Sakshi am ever free, Nitya Mukta.
- When I remove Vesham, I am Apramata, as Sakshi, all these are not there in pure Existence, consciousness, Brahman.
- In Sushupti, our nature is Ananda Svarupa Anubava.
- Panchadasi Chapter 11.
- What is logic in sleep I am happy?
- I love to go to sleep again and again.
- Putting Pramata status is Burden, Baram.
- It is incidental status, is clear in Avasta Traya Viveka.

I) Tat Anatma Abijanam – Syat:

Tatu	Anatma	Abijanam	Syat
 Triputi Karya – Karana Prapancha, subject Jagat. 	- Compliment	- Class / category / Jati / Specie	- Verb

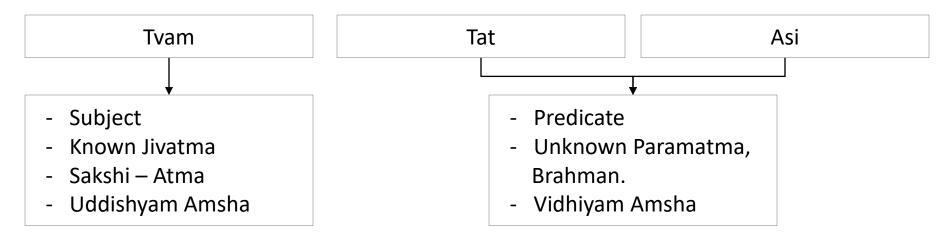
Triputi is in Anatma category

- I Atma am of distinct, opposite nature, opposite 5 features.
- Triputi comes under Anatma category.

j) Drishi Svayam Viparitaha:

- I Sakshi am different from Karya Karana Prapancha or Triputi.
- Verse 55 important to explain binary format.

Verse 55 – Revision:



- Upanishad wants to give new information regarding already known Sakshi, Atma.
- If Atma, Sakshi is unknown, predicating of Brahmatvam has no relevance.
- Tvam Pada :

 I am not Pramata but am Sakshi should be first known through Anvaya Vyatireka.
 - Vedantic student should complete Sakshi Vichara before coming to Mahavakya Vichara.

- Through the 1st Analysis, I know I am not Pramata, ego, incidental knower principle.
- It is cloak, Kanchukam, overcoat like doctor, cook, lawyer, wears.
- I put on Pramata overcoat when I wake up from sleep daily for transactional purpose.
- This conclusion is arrived by Anvaya Vyatireka enquiry, variable invariable enquiry.



Conclusion:

- Triputi is incidental.
- Pramata, Pramanam, Prameyam comes in Jagrat and Svapna, goes in Sushupti.
- I remain as Triputi Sakshi all the time, Nitya Sakshi, Nitya Mukta.

Triputi	l am
- Sakshyam	- Sakshi
- Agama Pahi	- Anagama Pahi
- Arriving, departing	\downarrow
	Equated to
	- Nirguna Advaitam Jagat Adhishtanam
	Brahman through Mahavakyam

- Before coming to Brahman, Remain as Sakshi.
- When Guru says, Tat Tvam Asi, Pramata not equated to Brahman, it is incidental cloak.
- Guru equating you, Sakshi which obtains in Sushupti Avastha as non arriving, non departing consciousness as Brahman.
- Student listens in Jagrat, not in Sushupti.
- At time of listening, he should recollect his Sakshi Svarupam which obtains in Sushupti Avastha, through the Pramata cloak, Kanchukam and claim Sakshi as Brahman.
- Pramatatvam is incidental status, instrument putting on for Vedanta Sravanam.
- If you doze off, Pramata status is gone.
- Example:
 - Denture put on off after eating.
 - You exist without denture.
- Have to do Sakshi Pramatru Viveka verse 55.

a) Triputi Yayat Asat Bavet:

Triputi will come and go Agama Pahi.

b) Drishihi Viparitaha:

- Chaitanya Sakshi is not subject to arrival and departure Anagama Pahi.
- I Sakshi am Viparita, opposite to that Anagama Pahi, put on Pramata coat.
- As Sakshi I can't listen to Vedanta.
- I can listen to Mahavakyam only through the medium of Pramata status.
- To be Sakshi, don't require Pramata status, to claim Sakshi need Pramata status.
- To sleep, I don't require Pramata status, to claim I slept well, require Pramata status.

Verse 56 – Introduction:

तत्र घटादीनां दृश्यानाम् अनात्मत्वं द्रष्ट्रात्म-पूर्वकं प्रत्यक्षेणेव प्रमाणेन उपलभ्य अनात्मनः च असाधारणान् धर्मान् अवधार्य, तैः दृश्यत्व-आगमापायादिभिः धर्मैः शरीरेन्द्रिय-मनोनिश्चयादि-वृत्तीः अनात्मतया व्युदस्य, अहंवृत्तिमतोऽपि दृश्यत्व-अविशेषात् दृष्ट्पूर्वकत्वम् अवसीयते । तदेतदाह ।

tatra ghaṭādīnāṃ dṛśyānām anātmatvaṃ draṣṭrātma-pūrvakaṃ pratyakṣeṇaiva pramāṇenopalabhyānātmanaś cāsādhāraṇān dharmān avadhārya tair dṛśyatvāgamāpāyādibhir dharmaiḥ śarīrendriya-mano-niścayādi-vṛttīr anātmatayā vyudasyāhaṃ-vṛttimato 'pi dṛśyatvāviśeṣād draṣṭṛ-pūrvakatvam avasīyate. tad etad āha

Now, knowing by means of perception alone that objects such as pot which are seen are not-Self inasmuch as they presuppose the Seer (to be seen); ascertaining the special qualities of the not-Self; rejecting the body, the senses, the mind, and the determinative modes of the intellect as not-Self by the qualities such as being perceived and being subject to origination and cessation; it is decided that the internal organ also, which has the "I"-notion, presupposes the Seer, since it does not differ from other objects [such as the body] in respect of being perceived. This we state as follows. [Introduction – Chapter 3 – Verse 56]

Why we need to do Anvaya Vyatireka in 2 stages?

Drk-Drishya Viveka – 1st Stage:

• In Jagrat Avastha, I can discuss Pramata, Pramana, Prameya arriving and departing.

- Continue Pramata status in Jagrat while doing Anvaya Vyatireka.
- Can dismiss only Prameya Prapancha, can't dismiss Pramata status in Drk Drishya Viveka.
- In Jagrat Avastha I can only dismiss Prameya Prapancha, experienced Jagrat universe.
- Pramata status will go only in Sushupti.
- In Jagrat I can remain only as Pramata.
- In 1st Anvaya Vyatireka state, can only dismiss Prameyam.

Drk Drishya	Avasta Trayam
 Dismiss Prameya, external world, family as Anatma. Can't dismiss Pramata. Throughout Jagrat, enjoy, Pramata cloak put on. Prameya Prapancha is Agama Pahi. Can know Prameya Prapancha is Agama Pahi. Partial Anatma dismissed. 	- Dismiss Pramata - Pramata is also subject to arrival and departure.

a) Tatra:

In Anvaya Vyatireka process, through 1st stage called Drk Drishya Viveka.

b) Ghata Dinam Anatmatvam:

- Discover great truth, I am not body.
- I am unable to say I am not mind in Jagrat.
- Can negate external world and body.
- Body like pot, apply 5 factors Drishyatvam...
- All Drishyam, I am Drk.
- Can't negate Pramata.

c) Pramahinam Drishtatvam Atmatvam:

Their objective status, Anatma status.

d) Pratyakshena Pramanena Upalabya:

- Having clearly discovered, by Pratyaksha Pramana, note every object.
- Every Prameyam presupposes Pramata.
- Without objectifying, when I note object, I understand existence of Pramata.
- Example: Root of tree not seen, discerned by looking at the visible free.
- Pramata discerned as subject seer.
- When eyes perceive world, I know, I have pair of eyes.
- Tragedy: I never see my own eyes.
- Recognise eyes by perception of world.

- Recognise existence of Pramata by inference by seeing Prameyam.
- I know I have mind, even though I don't see mind as one of the objects.

e) Drashtru Atma Purvakam:

- I understand I am not Prameyam.
- With is feature Avadharaya, Ascertain features of Pramata.

f) Taihi Drishyatva Agama Pahitvam, Drishyatvam:

- With its features, I can know I am not body like pot.
- Sadrishyam body and pot similar.
- Extend to sense organs and mind available and functioning in Jagrat.
- Body and Mind can be put on and put off like wig, dentures, spectacles.
- World of sense objects is set aside.
- Do Vedantic meditation of applying 5 factors Drishyatvam, etc to pot, body, sense organs, mind and see them all as Anatma.
- I remain as seer, observer, experiencer different from them.

g) Mano Maya Kosha, Nishchaya, Adhi Vritti:

• Manomaya Kosha, Vigyana Maya Kosha are statuses, attributes of Anatma.

h) Anatmataya Vyudasya:

Negating them all as Anatma, once 4 Koshas dismissed as Anatma then.

Apply important Logic:

- Only when I operate through the mind, I get status of Pramata and when Anatma is set aside in sleep or samadhi Pramata status is dropped.
- If I don't function through the mind, then my Pramata status is also gone.
- That means Pramata is a variable status, not my essential nature.
- I exist in Sushupti, no doubt, otherwise I will not love to go to sleep.
- Sakshi must be my real status.

I) Aham Vrittiman:

- Title of Pramata, one who entertains I am seer, hearer, thinker, feeler, taster, male, Grihasta, boss, Bakta, all belonging to individuality.
- Belongs to Pramata Ahamkara.
- In Sushupti I am not even Bakta.
- Shiva, Vishnu, Devi Bakta is only ego Ahamkara.
- Bagawan as an object of worship is gone.
- · How can that be made reality.
- What is dismissable can't be real.

Keno Upanishad:

यन्मनसा न मनुते येनाऽऽहुर् मनो मतम् । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते॥५॥

Yan-manasā na manute yenā''hur mano matam; tadeva Brahma tvaṁ viddhi nedaṁ yad-idam-upāsate. What one cannot feel with the mind, but because of which they say that the mind feels... Know That alone as Brahman and not this, which people do worship here. [I - 5]

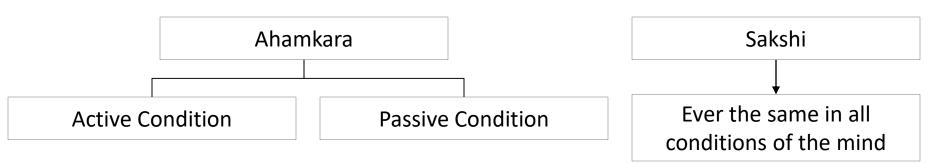
- What you worship as Vishnu exists when you put on Pramata cloak.
- Bakta is a Guna of Saguna Ahamkara.

Ahamkara	Sakshi
Mithya	Sathyam

Aham Sakshi Satyam, Body, Mind, universe Jagat Mithya.

j) Aham Vrittimata Api, Pramatu Api Drishyatvat:

- Ahamkara is also temporarily experienced in Jagrat Avasta.
- Pramata status, boss status, Bakta status temporarily experienced because Ahamkara arrives and in Sushupti resolves, not destroyed but in potential form.
- If totally destroyed, you wont wake up and say I slept well.
- It is dormant in dissolved condition.
- That dissolved condition of Ahamkara is also illumined by Sakshi.
- To say Ahamkara was dissolved, you have was dissolved, you have to come to Jagrat when Ahamkara is activated.
- Active Ahamkara can talk of passive condition of Ahamkara, illumined by Sakshi.



k) Satyabhi Drishyatva Aviseshat:

• Presence of revealor Sakshi which revealed active Ahamkara in Jagrat and Svapna, passive Ahamkara in Sushupti, has to be accepted.



When mind is resolved Chidabasa is resolved.

← Mind Mirror	← Chit
 Reflection of awareness – Chidabasa. Presence of Chidabasa, reflection in Mind presupposes Chit. Reflected Consciousness requires Original Consciousness. If I see reflected face in Mirror, it presupposes original face. Don't have to see original face 	 Because of which Chidabasa is temporarily formed in Jagrat and Svapna in matter mind, temporarily. Don't have to experience Chit directly. Chit is equated to Brahman.

I) Drashtru Purvakam Avasiyate Tad Tatu Aha:

directly.

• Avasiyate, Nischiyate, fact is ascertained.

Verse 56:

घटादयो यथा लिङ्गं स्युः परंपरयाऽहमः। दृश्यत्वादहमप्येवं लिङ्गं स्याद्-द्रष्ट्ररात्मनः॥ ५६॥ ghaṭādayo yathā liṅgaṃ syuḥ paraṃparayā 'hamaḥ dṛśyatvād aham apy evaṃ liṅgaṃ syād draṣṭur ātmanaḥ

Just as objects such as pot successively serve as the reason for inferring the existence of the "I", even so the "I", since it is seen, serves as the reason for inferring the existence of the Seer-Self. [Chapter 3 – Verse 56]

Mind is serving both as object and instrument.

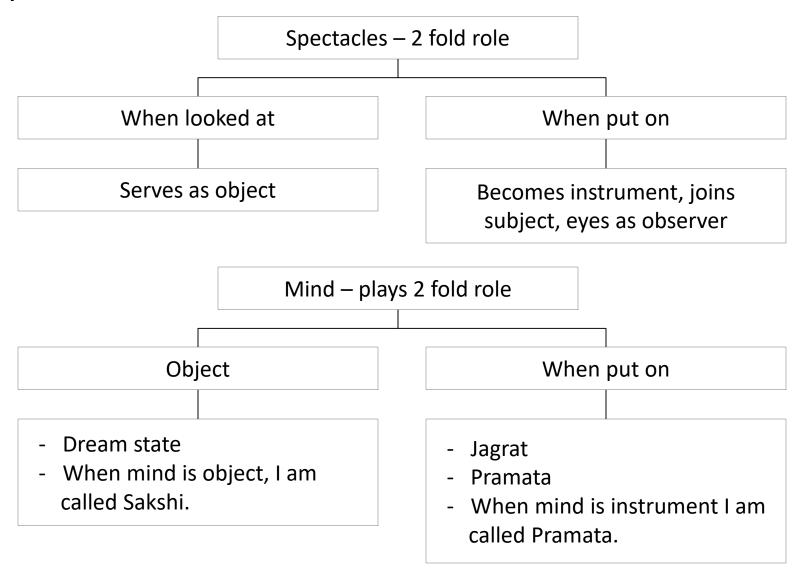
Instrument Object

- Jagrat, Svapna
- Obsessed with Mind, I don't take mind as an object.
- Instrument joins subject always.
- Mind is included in me as subject, I am called Pramata.
- World is Prameyam
- See world as object, mind as subject.
- You include mind as yourself, subject in Jagrat.

- Sushupti
- Look at mind as object.
- Disturbances, happiness belongs to mind.
- Go to Avasta Traya Viveka
- Svapna Sushupti Viveka
- Mind is object in Svapna and Sushupti.
- I am subject, witness Sakshi, clearly seen.
- In Svapna, whole world is my mind, thoughts.
- I am experiencing thoughts, clearly objectifying in Svapna.
- I think of mind in waking state of its condition, in Svapna as an object of me, Sakshi.
- I remain as subject excluding mind in dream.

- When I don't have mind, I am no more called Pramata.
- My name is Pramata only when mind joins me as an instrument.
- When Mind is excluded as object, I am no more Pramata, I am called Sakshi.

Example:



a) Ghata Daya:

Pot etc.

b) Lingham Syuhu:

Serve as clue.

c) Yaham Aha:

- To understand myself a Pramata and Sakshi.
- I am subject w.r.t. Pot, object of knowledge.

d) Param Parya:

• Step by step.

e) Drishyatvat:

- Because it is an object.
- Every object pre-supposes existence of subject.
- Just as Pramata, subject is known by perception of Prameyam.

f) Evam:

Similarly

g) Aham Api:

• When Ahamkara mind becomes object, objectifier of Ahamkara.

h) Drashtuhu Atmanaha Sakshi Atma:

When Pot is object	When Ahamkara – mind is object in dream
Ahamkara is subject	Sakshi – I am subject

- Sakshi alone is revealed as Brahman in Sushupti.
- Before going to Mahavakya, you must reach Sakshi.
- As Ahamkara listen to Mahavakya.

Guru Says:

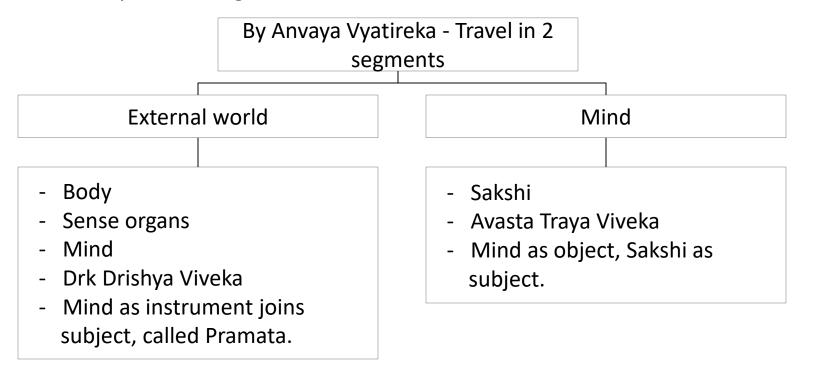
- You are Ananda Svarupa in class.
- You Sit there as boss remember fight with staff.
- Problem is in surface of mind.
- You never say Aham Brahma Asmi.
- Ahamkara cloak has to be set aside before employing Mahavakyam.
- Then Mahavakyam fruitful.
- Gives liberation instantaneously, not in Nirvikalpa Samadhi.
- Sravana Kalam eva, you can claim Aham Brahma Asmi.

Revision Verse 56:

- Mahavakyam will work only when Tvam Padartha is clearly understood as Sakshi.
- Tvam Pada Viveka is required to arrive at Sakshi is called Anvaya Vyatireka method of analysis.
- Done in series of arguments in Verse 54.

Steps:

- Take pot as object and say I am different from Pot.
- Then body sense organs mind observer, Sakshi.



2 Big leaps.

- We have to come from world to mind and from mind to Sakshi.
- Consolidated in verse 56 through series of reasoning presented in Verse 54, come to mind as subject 1st.
- Mind alone called Ahamkara, Pramata.

a) Aham Aha Lingam Syuhu:

- Start on Pot, reach Ahamkara mind.
- Then stepping on mind, Climb to Sakshi.

b) Drishyatvat Aham Api Evam:

- Stepping on mind catapult to lap of Sakshi.
- Language + subject both obscure in verse 56.

c) Drashtuhu Atmanaha:

• First, using world as stepping stone come to mind.

Verse 57 – Introduction:

नन् द्रष्ट्-दर्शनदृश्यानां जायत्-स्वप्न-सुषुप्तेषु, आगमापायदर्शनात् यत् साक्षिकौ तेषाम् आगमापायौ. स आगमापायविभागरहितः आत्मा यथा यन्निबन्धनौ जगतः प्रकाशाप्रकाशौ, स प्रकाशाप्रकाश-विभागरहितः सूर्यः इति। यदा चैवं, तदा वाक्यावगम्यस्य अर्थस्य अनुदित अनस्तमित-विज्ञानमात्र- स्वभावस्य अनुमानेनैव प्रतिपन्नत्वात् पुनरपि वाक्यस्य निर्विषयत्व-प्रसङ्गः। नेष दोषः। लिङ्ग-व्यवधानेन तत्प्रतिपत्तेः। ननु साक्षाद्-आपरोक्षादात्मस्वभावेन अनात्मनो हानोपादानयोः सम्बन्ध- ग्रहणात् , कमतिशयं वाक्यं कुर्यात् मैवं वोचः । लिङ्गाधीनत्वात् तत्प्रतिपत्तेः। न हि लिङ्गव्यवधानेन आत्मप्रतिपत्तिः साक्षात्प्रतिपत्तिः भवति । "यमेवैष वृणुते तेन लभ्यः" इति श्रुतेः। अत आह्।

nanu drastr-darśana-drśyānām jāgrat-svapnasuşupteşv agamapaya-darsanad yat-sakşikau teşam āgamāpāyau sa āgamāpāya-vibhāga-rahita ātmā yathā yan-nibandhanau jagataḥ prakāśāprakāśau sa prakāśāprakāśa-vibhāga-rahitaḥ sūrya iti. yadā caivam tadā vākyāvagamyasyārthasyānuditānastamitavijñāna-mātra-svabhāvasyānumānenaiva pratipannatvāt punar api vākyasya nirvisayatvaprasangaḥ. naiṣa doṣaḥ. linga-vyavadhānena tat-pratipatteḥ. nanu sākṣād-aparoksād-ātma- svabhāvenānātmano hānopādānayoḥ saṃbandha-grahaṇāt kam atiśayaṃ vākyam kuryāt, maivam vocah, lingādhīnatvāt tat-pratipatteh. na hi linga-vyavadhānenātma-pratipattih sākṣāt-pratipattir bhayati "yam eyaisa yrnute tena labhyah" iti śruteh, ata āha

There may be an objection: "Since the triple factors of cognizer, cognition, and cognitum are found to have origination and cessation in the states of waking, dream, and deep sleep, that which is the witness to their origination and cessation is the Self, which is devoid of origination and cessation, in the same way as the day and the night of the world are dependent on the sun which is itself free from day and night. This being the case, it follows that since the Self, which is of the nature of consciousness alone that neither rises nor sets and which is said to be known through the Sruti text, can be known through inference itself, the Sruti text, once again, has nothing to convey." This objection is untenable, because in [inference] one gets knowledge for the Self through the mediation of reason.

There is again the Object: "Since the not-Self which is accepted as well as rejected is apprehended in relation with the Self which is direct and immediate, what more could the Sruti text accomplish?" Do not say so, because [in the case of inference] knowledge of the Self is dependent on the reason. Indeed, knowledge of the Self obtained through the mediation of the reason is not immediate knowledge, for there is the Sruti text, "That [Self] indeed this [aspirant] prays to, by that [Self which constitutes the nature of the seeker, the Self] is known." Therefore, the following is said. [Introduction – Chapter 3 – Verse 57]

Purva Pakshi:

- By Anvaya Vyatireka method, have happily landed on Sakshi.
- Sakshi is different from Body, Mind, Chidabasa, thoughts, world = Triputi.
- Have lots of wisdom now.
- I am different from Triputi, Pramatru Pramana Prameya.
- Pramata = Mind.
- Pramanam = Thoughts
- Prameyam = World.
- Atma Sakshi different from all.
- Triputi is Agama Pahi, subject to arrival, departure.
- Sakshi is Anagama, Pahi.
- Sakshi is different from Triputi.
- Triputi subject to arrival, departure, Sakshi is Nitya, Chaitanya Svarupa, Triputi Vilakshana.

- That Sakshi is Atma.
- By Anvaya Vyatireka itself understood Sakshi is Atma.
- Gained Atma Jnanam.
- Used mind as stepping stone, came to Drashta Atma, Arrived at Sakshi, Tvam, through Padartha Viveka.
- This is not end of Spiritual Journey.
- Only first half of Mahavakyam over.
- Tad Pada Aikyam Major leap, not discussed till now, hence don't sing Mangalam!

Purva Pakshi:

- Have Atma Jnanam.
- Why do I require Mahavakyam?
- Atma is Sakshi, different from world, thought, mind, Chaitanya Svarupa, Nitya.
- Can abide in Atma in Sushupti.

Sureshvaracharya:

- Atma Jnanam is only Samanya Jnanam, arrived through Anvaya Vyatireka.
- Not Visesha Atma Jnanam Atma is Brahman which is Jagat Karanam.
- As long as one has Samanya Atma Jnanam alone, he is Ajnani.
- Without Visesha Jnanam, Ajnani only, in Dvaitam only.
- Without Mahavakyam will be in Dvaitam only.

- Sankhya, Yoga, Nyaya, Veiseshika all had Samanya Atma Jnanam, but all were Dvaitins.
- Knew Sakshi, Chaitanya Svarupa, Nitya, didn't know Sakshi is Advaitam.
- To come to Advaitam have to negate Sankhya, Yoga, Nyaya, Veiseshika.
- Journey incomplete without Mahavakyam.
- In Nirvikalpa Samadhi can abide in Atma but will never know Atma is Advaitam.
- Only Mahavakyam received in Sravanam can give Advaita Jnanam.
- Entering into Big topic.

a) Nanu:

• Purva Pakshi: Sankhya, Yoga, Nyaya, Veiseshika.

b) Drashtru Darshana Drishyam:

Have known Triputi is not Atma.

Knowledge we have:

Drashta – mind, Darshanam = Thoughts.



Drishyam = Objects.

Triputi:

- Jagrat, Svapna, Sushupti Viveka.
- · Agama Paha Darshanam.
- Sakshyam, different from Sakshi.

Triputi subject to arrival, departure, which is experienced by us.

c) Yat Sakshinam Tesham Agama Pahi:

• If Triputi is subject to arrival, departure, there must be Sakshi observer.

d) Saha Atma:

- Purva Pakshi has Atma Jnanam as means of liberation.
- Atma is observer, Agama Paha Rahitaha, not subject to arrival, departure, Nitya,
 Chaitanya Svarupa.

Example:

e) En Nabandano Prakasha, Aprakashau:

Earth	Sun
 Has Day + Night. Body, Mind, Sense organs have arrival, Departure. Triputi Agami Pahi. 	 No day + night Always bright like Sakshi. Observer Sakshi no arrival, departure, always Chaitanya Svarupa, Nitya. Sun free from day + night. Atma free from Triputi. Surya cause of Brightness and darkness on earth. Atma cause of awareness in Triputi.

Why I require Mahavakyam?

 Knowledge of Atma Jnana already gained by Anvaya Vyatireka, Anumanam, logical reasoning.

f) Tada Vakya Avagamya Arthasya:

Message you want to give through Mahavakyam, I have got through reasoning.

g) Anudita Anastamita Vigyanamatra Svabavasya:

- Atma not body, mind complex, Chaitanya Svarupa, understood.
- Atma has no birth, death, no arrival, departure, Nitya Vigyana Svarupa, observer of Changing experiences of the universe, changeless consciousness arrived at by reasoning.

Remember:

- Kaivalya Upanishad : Neisha Tarquena Matir Apaniya.
- By Anumana, arrived at eternal observer consciousness.
- Anumana Pratipramyatvat.
- Mahavakya is Nirvishayam, redundant.

Tarqa / Nyaya / Veiseshika / Sankhya	Yoga
Emphasises logicDvaitamHave Nitya Atma Jnanam, not Advaita Atma Jnanam.	Emphasises MeditationDvaitam

- Samadhi can never give Advaita Jnanam.
- Yoga can never arrive at Advaitam.
- Each Atma is Chaitanyam.
- Many Vedantins also think that we need to go to Samadhi for Advaita Anubava.
- Advaita Anubava is never possible in Samadhi.
- If you emphasise logic or meditation, you will be in Dvaitam only.

h) Naisha Dosha:

• Your charge is not correct, Mahavakyam alone teaches Advaitam.

i) Linga Vyavadhena Tat Pratipatte:

- Samanya Atma Jnanam is arrived at through meditation, instrumentality of reasoning, logic.
- Atma Jnanam arrived at is only Samanya Atma Jnanam because it is arrived through reasoning.
- Reasoning can't give Visesha Jnanam.
- Anumana can give only Samanya Jnanam, not Visesha Jnanam.
- Why we say so?

Example:

- Infer fire through smoke.
- Get only Samanya Jnanam of fire.

- Don't have Visesha Jnanam, when fire started, how big fire is, what is colour of fire.
- It can be known only through Pratyaksha Pramanam.
- Infer fire through reasoning.
- Because of Smoke, fire Asti is Samanya Jnanam.
- Visesha Jnanam requires another Pramanam Pratyaksha.
- Through Anvaya Vyatireka have Samanya Atma Jnanam, Dvaita Atma Jnanam not Visesha Atma Jnanam.
- What is Visesha Atma Jnanam?
- Atma is Brahman, Jagat Karanam require Shastra Mahavakya Pramanam.
- Visesha Agnir Pramanam requires Pratyaksha, here Shastra.

Purva Pakshi:

Not satisfied, not understood Visesha Jnanam.

Samanya Jnanam	Visesha Jnanam
 We are in Dvaitam I know I am Sakshi, Nitya Chaitanya	 We are in Advaitam I know I am Jagat Karanam, nondual
Svarupa. Practiced in Samadhi. Can abide as Sakshi Svarupa in Samadhi. Sakshat Aparokshat: Directly, intimately known Atma,	Brahman. Knowledge, received from
observer, Svabavena.	Mahavakyam.

j) Anatmanaha Hanapana Yoho Sambandha Grahanam:

- I have also understood my relationship with Anatma Triputi.
- I am changeless observer of changing Triputi.

Sakshi	Sakshyam
- Changeless observer	- Changing Triputi, Phenomena called Universe.

- I am the changeless observer of the changing phenomenon called universe.
- Sakshi Sakshyam Sambandha is clearly grasped, intellectually understood, can enter into Samadhi, dissolve Triputi, abide as Nirvikalpa Sakshi, Divisionless.
- What else is required asks Purva Pakshi.

Sureshvaracharya:

- Yogi can practice Nirvikalpaka Samadhi but has not arrived at Advaitam.
- Samadhi and logic can't give Advaita Jnanam, Mahavakyam can alone give by Sambandha Grahanam.

Purva Pakshi:

Have understood Sakshi – Sakshyam Sambandha by practicing logic and reasoning.

k) Kam Atishayam Vakyam Kuryat:

What more new knowledge can Mahavakyam give?

Revision – Verse 57 – Introduction:

- In Tvam Pada Vichara, we employ Anvaya Vyatireka and arrive at Sakshi Svarupam.
- Drk Drishya Viveka negates everything and arrives at Pramata Ahamkara.
- Do Avasta Traya Viveka, Sakshi Sakhsyam Viveka, negate Ahamkara as incidental object of experience, arrive at Sakshi Atma.
- I know I am Sakshi, Chaitanya Nitya Svarupa.
- To witness Prapancha, I should be Chaitanya Svarupa.
- World, Ahamkara are subject to arrival and departure.
- As Sakshi witness, I am not subject to arrival, departure, Hana Upadana Varjita,
 Nityaha, Aham Sakshi Asmi.
- I am Nitya Chaitanya also, I know.
- I know I am Sakshi, I am Atma, Chaitanya Svarupa, Hana-Upadana Varjita, therefore Nitya.
- Therefore employ Mahavakyam.

Purva Pakshi:

- Surprised, by reasoning I can arrive at Sakshi, Nitya, Chaitanya Atma.
- Spiritual journey is completed by Tarqa, reasoning, Anvaya Vyatireka, reached destination.
- Tarqa, logic gives Samanya general knowledge, Atma Astitva Jnanam.

We will never get Visesha Svarupa Jnanam of Atma by Anvaya Vyatireka.

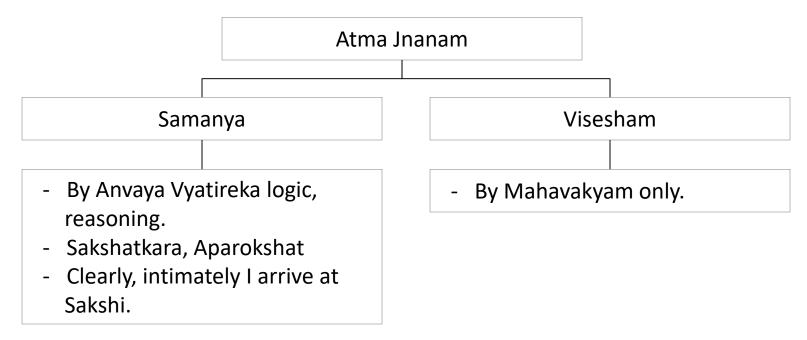
Example:

i) Infer fire from Smoke.

- Know there is fire.
- How big, don't know.

ii) Hear horn:

- Know car, not brand, age etc.
- Need Visesha Jnanam by Pratyaksham.



Purva Pakshi: Argues Vehemently

I know Triputi, world, body, mind, are subject to arrival and departure.

- Hana Upadanyo Anatmana.
- Clearly witness arrival, departure of Anatma = Sakshyam = 3 states, 3 bodies, 5 Koshas
 = Ahamkara.
- I am Sakshi.
- Sakshi Sakshyam Sambandha exists between Sakshi and Ahamkara.

Example:

- Completed Tatva Bodha why Study further.
- Kam Atishayam?
- What is Value added?

Sureshvaracharya:

• Ma eva gochara, kindly don't say that, don't argue in this manner.

Linga Vyadhanena Tat Pratipatte:

 Atma Jnanam gained in Samanya, general knowledge, incomplete Jnanam, since it is derived through reasoning.

Linga Adhinatvat:

- Lingam = Anumanam = Yukti, Tarqa, Nyaya, logic, reasoning knowledge derived through only reasoning, will give Samanya Jnanam.
- Not Sakshat Pratipatti:
 - Does not give Sakshatkara Visesha Jnanam, complete Jnanam.

Katho Upanishad [1-2-23] and Mundak Upanishad [3-2-3]:

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूर स्वाम् ॥ २३॥

Na ayam-atma pravacanena labhyo na medhaya na bhuna srutena,

Yam evaisa vrnute tena labhyah tasyaisa atma vivrnute tanum svam II 23 II

This Atman cannot be attained by the study of Veda-s nor by intelligence, not by much hearing. It is gained by him who chooses (prays to) this (Atman) alone. To him this Atman reveals Its true nature. [I - II - 23]

 Only that student who has Samanya Jnanam and wants to get Visesha Jnanam seeks Mahavakyam.

Tena Labyaha:

- That student alone gets Visesha Jnanam.
- What is difference between Samanya Jnanam and Visesha Jnanam?

Samanya Jnanam	Visesha Jnanam
 Atma Astitvam Atma different from Body / Mind/	 Advaitam Atma Ekatvam There is only Atma. No divisions, Sajatiya, Vijatiya,
Intellect, Nitya. 4 systems Dvaitam There is also Atma. Atma and Anatma With Sajatiya, Vijatiya, Svagata Bheda.	Svagata Bheda Rahitaha.

i) Sajitiya Bheda:

- Division among many Atmas, eternal Atmas.
- Atma Atma Bheda.
- Jiva Atma Paramatma Bheda.
- Visishta Advaitin also talks of above Bheda.
- During Moksha, many eternal Jivas will be there and one eternal Paramatma Vishnu.
- Other Jivas will be Dasas, serving.
- In Moksha Jivatma / Jivatma, Jivatma / Paramatma, Sajatiya Bheda will be there.

ii) Vijatiya Bheda:

• Atma has Vijatiya – Anatma (Matter) bheda in Moksha also.

iii) Svagata:

- Jivatma and Paramatma will have internal differences in the form of substance and attributes.
- Mahavishnus eyes, ears, limbs Ashta Guna Visishta Atma.

Chandogya Upanishad:

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वा श्रष्ठ लोकानाप्नोति सर्वा श्रष्ठ कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच ॥ ८.७.१॥

ya atmapahatapapma vijaro vimrtyurvisoko
vijighatso'pipasah satyakamah satyasankalpah so'nvestavyah
sa vijijnasitavyah sa sarvamsca lokanapnoti
sarvamsca kamanyastamatmanamanuvidya vijanatiti ha

prajapatiruvaca II 8.7.1 II

Prajapati once said: "The Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for Truth and for commitment to Truth. This Self has to be sought for and thoroughly known. The person who has sought for and known the Self attains all worlds and all desires. [8-7-1]

- This is Atma, 4 philosophers arrive at by logic and meditation without Mahavakyam, Sajitiya, vijatiya, Svagata Bheda Sahita Atma, you arrive at.
- Only by understanding Mahavakyam, you will come to Atma Ekatvam, Sajita, Vijatiya, Svagata Bheda Rahita Atma.

Mahavakya:

- 1st Revealation: Ekatvam
- 2nd Revealation : No Svagata Bheda
- Atma is not substance with attributes division.
- Consciousness is not attribute of me.
- No Anatma existing separately from Atma.
- No Sakshya Prapancha.
- No Sakshi and Sakshya Prapancha.
- What appears without really existing is called Mithya.
- Since no Anatma different from me Atma, Anatma is Mithya, no Vijatiya Bheda.
- If there is Atma and Anatma there will be Vijatiya Bheda.

This is teaching of Mahavakyam.

Kaivalya Upanishad:

यत्परं ब्रह्म सर्वात्मा विश्वस्यायतनं महत्। सूक्ष्मात्सूक्ष्मतरं नित्यं स त्वमेव त्वमेव तत्॥ १६॥ yatparam brahma sarvātmā viśvasyāyatanam mahat | sūkṣmātsūkṣmataram nityam sa tvameva tvameva tat | 16||

That which is the Supreme Brahman, the Self in all, the ample Support of the Universe, Subtler than the subtle and Eternal... That alone thou art, thou alone art that. [Verse 16]

न भूमिरापो न च विह्नरिस्ति न चानिलो मेऽस्ति न चाम्बरं च। एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम्॥ २३॥ समस्तसाक्षं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम्॥ २४॥ na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca | evaṁ viditvā paramātmarūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 || samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmarūpam || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 and 24]

- Visesha Jnanam is Sajatiya, Vijatiya, Svagata Bheda Rahita Atma Ekatva Jnanam not through Tarqa or Samadhi but only by Mahavakyam.
- 4 Darshanams arrived at Atma but not Atma Ekatvam.
- Even in Moksha, no Advaitam Ataha Aha.
- In Mahavakyam alone, Aham Brahma Asmi is gained.

Brahman is Sajatiya, Vijatiya, Svagata Bheda Rahitam.

Chandogya Upanishad:

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्। तद्भैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत॥ १॥ Sadeva somyedamagra āsīdekamevādvitīyam; Taddhaika āhurasadevedamagra āsīdekamevādvitīyam tas mādasataḥ sajjāyata.

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6-2-1]

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमिस श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच॥७॥

Sa ya eşo'nimaitadātmyamidam sarvam tatsatyam sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijnāpayatviti tathā somyeti hovāca.

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. [Svetaketu then said] Sir, please explain this to me again. Yes, Somya, I will explain again, replied his father. [6-8-7]

- Without Mahavakya, how will you claim I am Jagat Adhishtanam.
- In me, the world appears and disappears.
- World can never bind me.

- Moksha is not escaping from the world in Videha Mukti.
- Moksha is converting world into Leela.
- How can you come to this without Mahavakyam?

Verse 57:

लिङ्गमस्तित्वनिष्ठत्वात् न स्याद्वाक्यार्थ-बोधकम् । सदसद्-व्युत्थितात्माऽयम् अतो वाक्यात् प्रतीयते ॥ ५७ ॥

lingam astitva-niṣṭhatvān na syād vākyārtha-bodhakam sad-asad-vyutthitātmā 'yam ato vākyāt pratīyate

Since the reason can prove only the existence of the Self, it cannot establish what is signified by the sentence. So, the Self, which is different from the existent and the non-existent, is known through the sentence. [Chapter 3 – Verse 57]

a) Lingam Astitva Nishtatvena:

- With reasoning can arrive only at Samanya Jnanam of Atma, Sajatiya, Vijatiya, Svagata Sahita Atma, Astitva Jnanam.
- If Atma is one of the things in creation, I will always be miserable.
- There will be comparision, Raaga Dvesha, superiority inferiority complex.

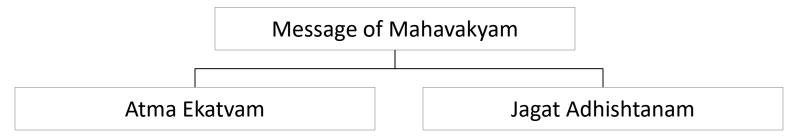
Vedanta says:

- I am not one of the things.
- I am the only thing.

- Without Mahavakyam, Moksha impossible. This is contention of Upanishad, Shankara, Sureshvaracharya.
- Other than Atma Ekatva Jnanam, in any other way, Moksha is not possible.
- You wont be free but an exhalted slave, Dasa of Greater master.
- Example : Presidents driver.
- Everything else is of a lower order of reality.
- Tarqa will not give Ekatva Jnanam.

b) Na Syat Vakyartha Bodhakam:

Targa is not a revealor of Vakyartham.



- Concept of Jeevan Mukti and Videha Mukti is compromised concept.
- Jeevan mukti is not surviving in the world, exhausting Prarabda biting the teeth.
- It is seeing life as a Leela.
- Jeevan Mukti and Videha Mukti are from Ahamkara angle but gradually distance from that.

- It is from the idea that I am Ahamkara.
- Real Moksha is I am not Ahamkara itself.
- I don't have Sanchita, Agami, Prarabda, no question of exhausting, no question of Jeevan Mukti, Videha Mukti.
- I am Jagat Adhishtanam in which world is playing...

Kaivalya Upanishad:

मय्येव सकलं जातं मिय सर्वं प्रतिष्ठितम् । मिय सर्वं लयं याति तद्भृह्याद्वयमस्म्यहम् ॥ १९॥ mayyeva sakalam jātam mayi sarvam pratiṣṭhitam | mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Svarupa Avasthanam is the real Moksha.
- Abiding in the fact that I am not Ahamkara who has to escape.
- I am Eka Atma, accept Vedantic vision.
- Don't fleet like a lamb but roar like a lion.

c) Vakhyartham Bodhakam Nasyat Athaha, therefore, Vakyat Pratiyate:

- Only through Mahavakyam, Atma Ekatvam is knowable.
- Adhishtanatvam, Advaita Atma, knowable only through Maha Vakyam.
- What is the nature of Advaita Atma?

d) Sat, Asat Vyudhiyate:

- Vyavaharika Sat Empherical existence.
- Vyavaharika Asat Empherical nonexistence.
- Relative existence and nonexistence.
- Every object in creation is subject to empherical existence during Srishti Kale and empherical nonexistence during Pralaya kala.
- Wherever Vyavaharika Sat is there, there Vyavaharika Asat will also be there.
- Who am I?
- I am Sad Asad Yuktitaha.
- Atma transcends relative existence and relative nonexistence, I am Paramartika Satyam, higher order of reality.
- From my higher standpoint, whole world is Vyavarika Satyam, Mithya.
- This can never be arrived at without Mahavakyam.
- Sankhya, Nyaya, Veiseshika, Yoga, Dvaita Vedanta, Visishta Advaitin, nobody arrived at 2 orders of reality, Satta Bheda.
- Mahavakya alone can give me Satta Bheda, then only world can become Mithya.
- World entertainment only when it is of lower order of reality.
- Problem in movie is entertainment because it is seen as unreal, lower order of reality for our entertainment.

- Life entertainment, only when I elevate myself to a higher order of Paramartika Satyam.
- Teacher lifting heavy weight student from here to there.
- At end of class, student drops teacher.
- Tat Tvam Asi in class and after that student talks of family issues because he is in same order of reality.
- Thoughts caught up in Pancha Anatma family, possessions, profession, body, mind.
- Paramartika Atma is converted to Pratibhasika Atma.
- Mahavakya is the one which raises the level of reality.
- I am real, whatever I experience is of lower order, internalize this fact clearly.
- That alone is called binary format.
- If I don't come to that, I will be in Δ format, world will persecute, I will have to run to Bhagavan.
- If you enjoy crying, that alone is worship.
- Sad Asad Vyudhuta :

Transcend to Paramartika Atma.

e) Mahavakya Eva Pratiyate:

Mahavakyam alone reveals that higher order.

Atma Ekatva has 2 corollaries:

- I. Sajitya, Vijatiya, Svagata Bheda Rahitaha Satta Bheda.
- I. Everything is of lower order of reality, I am Paramartikam.

Next:

Student gives another argument to say Mahavakyam is not necessary.